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Enlarged Rule of Chrodegang
Capitula of Theodulf
Liber of Benedict of Aniane



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no. 150

THE OLD ENGLISH VERSION, WITH THE LATIN
ORIGINAL, OF THE

Enlarged Rule of Chrodegang.

AN OLD ENGLISH VERSION, WITH THE LATIN
ORIGINAL, OF THE

Capitula of Theodulf.

AN INTERLINEAR OLD ENGLISH RENDERING
OF THE

Epitome of Benedict of Aniane.

EARLY ENGLISH TEXT SOCIETY.

Original Series, No. 150.

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no 150



9
 7 þro þeowum sceolon be on gode gequire. 7 þro þa biſceope
 ge hyr ſume. 7 ne beon hig modige ne pyðer cpeðende.
 ne for higende. ac clæne. 7 ſyrrit. ge þylonge pelgyllen-
 de. 7 mild heortu. 7 luſian þone pꝛoſt hyr ed. 7 a ſce-
 man heora leahtgias. 7 ne ge þaſian þ hi pꝛæon. ac ſona
 ſnoterlice hi aſnyðon of. 7 paſimon þonne hi oðrum
 rihtlice bodiað. þ hi ſylfe þpyrlice ne libbon. ge ma
 þon þone ærce diacon oððe þone pꝛauroſt. agyte þ hi
 pyllon modigian. oððe pꝛurcian. oððe for hie gen þa riht-
 tange ſetcednyſſe ærce goder bebode. ſyrrer him ma-
 ænt oððe tupa. 7 ge hi na geſpican. ſyrrer him ſe biſceop
 ærce heora gylter mæde. ge hi þonne gyt ne llege
 ſpican. do him an of heora purgmynte. 7 ſetce oððe
 to þe goder riht. 7 þær biſceoper gebod ærce godcund
 licum bebodum bꝛeman pyllon. **iv De cellario.**

Cellarius debet uero tamens esse dñm. sobrius non in-
 molens. non contentiosus. non inacundus sed modestus
 morib. cautus & fidelis. non superbus non tardus. non p-
 digus. non remissus & quicquid accepit sub cura sua.
 ad opus clericorum custodiat non ministri ibidem
 deputati annouam fr̃m aut fustim subripiendo. aut
 aliquo lib& modo negligenter uiuendo dissipent.
 Hi uero famuli eligantur de fidelissima. eccl̃e fam-
 lia. & his officiis diligenter erudiantur. Ut scilicet
 & p̃ſtoriam aſte & fidei puritate. neceſſitatib. fr̃m
 oportuniſſime ualeant ſubſt^{re}fragari. eadem quoq.
 forma decoꝛis ſeruanda eſt. **ix. De p̃a. he p̃a.**

The Old English version of the enlarged rule
of Chrodegang together with the
Latin Original.

An Old English version of the Capitula of
Theodulf together with the Latin Original.

An interlinear Old English rendering of the
Epitome of Benedict of Aniane.

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TEMPORARY PREFACE.

I HEREWITH print the three texts mentioned in the title-page together with a few necessary notes on the MSS., arrangement of the text, &c. A fuller introduction, together with notes and a glossary, is in preparation. In all three texts letters or words enclosed in () are written over the line. Those in [] are not in the MS. but have been added by me. A | in the footnotes indicates line division.

A. S. N.

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INTRODUCTION.

§ 1. *The Chrodegang MS.* Corpus Christi College, Cambridge, MS. 191.¹

Folio, $11\frac{3}{8} \times 6\frac{7}{8}$ in. Written in one hand throughout² in the second quarter of the eleventh century. It consists of 168 pages, the last page being blank. Between pp. 2 and 5 a leaf is missing, and a fresh leaf has been inserted by the binder on which there is a note in a sixteenth-century hand to the effect that the Latin headings are wanting down to cap. 31. On the fly-leaf is a note by Parker stating that the work was written in Latin by Theodore, Archbishop of Canterbury,³ and translated into English by Ælfric. The first few leaves have been injured and paper has been pasted over the edges to mend them. The headings of the Capitula are in red, sometimes in capitals, sometimes in small letters. The initials are in red, blue, and green. In my text I have modernized the punctuation and the use of capitals and small letters.

§ 2. *The Latin Text of the Regula Chrodegangi.*

In a detailed article in the *Neues Archiv der Gesellschaft für ältere deutsche Geschichtskunde*, xxvii (1902), p. 646,⁴

¹ For a detailed description of the MS. cp. Montague R. James, *Descriptive Catalogue of the MSS. in the Library of Corpus Christi College, Cambridge*, i. 463.

² M. James states that it is in two hands, but a careful and repeated examination of the MS. convinces me that the handwriting is the same throughout. I give collotype reproductions of pages 29 and 114.

³ Lord Selborne, *Ancient Facts and Fictions concerning Churches and Tithes*, 2nd Ed. 1892, pp. 264–270, pointed out that the work is the enlarged Rule of Chrodegang, as did also, independently, Miss Bateson, *Engl. Hist. Review*, 1894, p. 699. That the Old English translation is not the work of Ælfric needs no proof.

⁴ I have to thank Mr. Edmund Bishop for kindly calling my attention to this article.

Albert Werminghoff arrives at the following classification of the existing MSS. of Chrodegang's rule:—

(1) The original recension of Chrodegang (Bishop of Metz, 742–766) consisting of Preface, List of Capitula, and 34 Capitula. MSS. in Bern and Leiden. Ed. W. Schmitz, Hannover, 1889.

(2) Recension, with additions, by Angilram, Chrodegang's successor. Also containing Preface, List, and 34 Capitula. MS. Rome, Vatican Pal. 555. Ed. Migne, *Patr. Lat.* lxxxix, 1097, &c.

(3) Generalized (*Verallgemeinernde*) Recension, based on No. 2, but all references to Metz churches are cut out. Preface, List, and 34 Capitula. MS. Leiden. Schmitz gives variant readings in his edition of No. 1.

(4) Interpolated version, with extensive interpolations from the Council of Aachen 816, &c. W. finds that there are two classes of MSS. of this version.

(4*a*) Preface as in Nos. 1, 2, and 3, and 86 Capitula. MSS. Paris and Rome. Ed. D'Achery. *Spicilegium*, Migne lxxxix, 1057, &c.

(4*b*) The Preface differs from that of the foregoing in that it is compiled from Chrodegang's Preface and that of the Council of Aachen. It contains 84 Capitula—Capitula 5 and 6 in (4*a*) being omitted. Contained (i) in MS. Brussels 8558–8563, which is in Anglo-Saxon handwriting, but only gives the Latin text. (ii) MS. C.C.C. 191, which is printed in this volume. These are the early MSS. of this version.¹

¹ W. mentions three further London MSS.—(i) MS. Harley 440, which is, however, merely a copy of the C.C.C. MS. made in the seventeenth century by Abraham Whelock. (ii) MS. Cotton Vitellius D. vii. This contains only a brief extract, written in the sixteenth century by Joscelin, of 2 or 3 lines of Cap. 62, both Latin and English—not, as stated by Miss Bateson and M. James, in Latin only. (iii) MS. Cotton Galba E. iv, which does not contain a text at all, but merely a list of Christ Church books, amongst which there is mentioned a *Regula Canonicorum Anglice*. There was, according to W., a MS. in Rome, now disappeared, and a MS. in Verona contains Cap. 2 only.

§ 3. *Arrangement of the English Chrodegang Text.*

I have followed the MS. closely, making but few alterations, all clearly indicated in the foot-notes. Throughout the MS. a number of corrections and alterations have been made over the line. Many of them, indeed most, I believe to be by the scribe; in some cases, however, I cannot be sure, and in other cases they are evidently by a different hand. In those cases where they are clearly due to the scribe or may have been made by him I make no remark, but where they are, in my opinion, by a different hand, I mention it in the notes. As a rule I adopt alterations by the scribe in the text, but in some cases, where an older form has been replaced by a newer (e.g. 20¹⁶ *belocenū*; 65⁸ *ætywēn* subj. &c.), I retain the reading of the MS., as being presumably that of the MS. from which the Corpus Codex was copied.

There is a tendency in the MS. to drop a final *n*, and in my text I have retained the MS. reading: 6²⁰, 67³⁴ *næbbe* for *-en*; 14³³, 14³⁶, &c., *ma* for *man*; 19²⁰ *belimpe* for *-en*; 29³ *andwearda* for *-an*; 30⁴ *undertide* for *undern-*; 33¹³, 79¹⁵ *twy*; 36³⁰ *a* for *an*; 74¹⁶ *acuma*; 88²⁵ *buto*; 99¹ *fruma*; 99³ *lære*.

There are also signs of a tendency to confuse unaccented *a* and *e*, and in these cases also I have followed the MS.: (i) *e* for *a*: 7⁹ *forbeodeð* for *-dað*; 7¹⁶ *þære* for *þæra*; 18³⁰ *forhicgen*; 51³³ *þearfene* for *-na*; 61³¹ *fæstene*; 82²⁶ *þenunge*. (ii) *a* for *e*: 6¹⁶ *-nessa* for *-nesse*; 6²⁸ *druncan* for *-cen*; 33¹⁷ *ansyna*.

§ 4. *Arrangement of the Latin Chrodegang Text.*

As the Latin text has been added merely for the sake of throwing light on the OE. translation, I have not considered it necessary to give the readings in the same details as in the case of the OE. A considerable number of alterations have been made in the Latin text by the scribe or in con-

temporary hands, but I have not attempted to distinguish them. In most cases I have adopted the alteration in my text, though I fear not always consistently, but as I have mentioned all such corrections in the Appendix,¹ the actual reading of the MS. in any case can be easily ascertained. In the Latin text contractions are not always indicated, nor are erasures mentioned unless accompanied by an alteration of the reading. In some cases I add the divergent readings of Migne in my text, where the Corpus MS. is obviously wrong, but here again I can lay no claim to consistency.

§ 5. *The British Museum Chrodegang Fragment.*

MS. Addit. 34652 is a volume containing a miscellaneous collection of MS. and printed scraps in various languages. Two leaves (foll. 2 and 3) contain Old English eleventh-century fragments, both of which I printed in the *American Modern Language Notes*, xii (1897), p. 53 sqq. The first is a genealogy of the West-Saxon Kings,² and the second the Chrodegang fragment.³ The two leaves are entirely independent of one another and are evidently taken from two different MSS.

§ 6. *The Capitula of Theodulf.*⁴

This text, Latin and English, of a portion of the *Capitula* of Theodulf⁵ (Bishop of Orleans, ca. 785–818), is taken from MS. Bodley 865 (Summary Catalogue, No. 2737), and is in the handwriting of the early part of the eleventh

¹ The English text of Chrodegang was already in type before I decided to add the Latin text. Hence notes on the Latin text had to be relegated to the Appendix.

² Cp. W. H. Stevenson, *Asher's Life of King Alfred*, Oxford, 1904, p. 153.

³ Cp. also *Mod. Lang. Notes*, xviii (1903), p. 241.

⁴ There is another quite independent O.E. translation of the *Capitula* printed under the title of *Ecclesiastical Institutes* by Thorpe in his *Ancient Laws and Institutes of England*, ii, pp. 400–442.

⁵ The Latin text is printed in Migne, *Patr. Lat.* cv, 191.

century. The MS. measures $10\frac{1}{2} \times 6\frac{7}{8}$ in., and was presented to the Bodleian by the Dean and Chapter of Exeter in 1602.¹

§ 7. *The Epitome of Benedict of Aniane* (ca. 750–821).²

This interlinear text is taken from the Cotton MS. Tiberius A. iii, fol. 164 (Brit. Museum), in a hand of the middle of the eleventh century.³ I have followed the MS. exactly, both as regards punctuation and the use of capitals.

¹ MS. Bodl. 865 consists of three independent parts bound together: (i) Ricardi Armacani Sermones, ff. 1–88^b. Fifteenth century. (ii) Latin Dialogue between Magister and Discipulus, ff. 89–96^b. Eleventh century. (iii) Theodulf's Rule, ff. 97–112^b. Early eleventh century. I give a collotype reproduction of fol. 107^a.

² Cp. Miss Bateson, *Engl. Hist. Review*, 1894, p. 693. The Latin text is printed in Migne, *Patr. Lat.* lxvi. 938.

³ A full description of the MS. is given by Max Förster in *Archiv für das Studium der neueren Sprachen und Literaturen*, cxxi (1908), p. 30.

I

THE OLD ENGLISH VERSION OF THE ENLARGED RULE OF CHRODEGANG, TOGETHER WITH THE LATIN ORIGINAL.

[MS. 191, Corpus Christi Coll. Cambridge, p 1.]

Si trecentorum decem et octo reliquorumque sanctorum patrum canonum auctoritas inuiolata semper duraret, et episcopus atque clerus secundum eorum rectitudinis normam uiuerent, superfluum uideretur a nobis exiguis super hanc rem tam ordinate dispositam aliquid noui retractare aut dicere. Sed dum pastorum subditorumque negligentia ex his temporibus nimium creuit, quid aliud agendum nobis est, qui in tam graui discrimine uenimus, nisi ut, quantum possumus, si non quantum debemus, ad rectitudinis lineam, Deo inspirante, clerum nostrum reducamus? Igitur, diuino fulti auxilio, adgrediamur paruum decretulum facere per quod se clerus ab inlicitis coerceat, et otiosa deponat, mala diu longèque usurpata derelinqu[a]t, illius uidelicet amore qui nos, si emendemus in melius, suo sancto et pretioso nos redemit sanguine. Vigilante ergo studio instructionis formam colligere studeamus in qua plane contineatur qualiter prelati uiuere et subiectos regere, et in Dei seruitio constringe[re], et bene operantes et ad meliora prouocare, proteruos et negligentes debeant corripere, quatinus formula hac uiuendi inspecta, et Deo sibi adiutorium prebente humiliter suscepta, et efficaciter im[p]leta [p. 2] cum bonorum operum lampadibus uenienti sponso apparere atque eius thalamum ingredi mereantur, quia nec infelix potest iudicari cui contigerit qualemcunque partem in paradisum (*M. -so*) habere; sed illis ibidem sors datur, qui in quantum possunt, per uite meritum, ad hoc, in huius temporis curriculo, dum licet currere, festinent.

24

Gif færa þreo hundred 7 ealhtatne sædra þe wæron gesamnode

2 *The Old English version of the Rule of Chrodegang*

- on þam sinoðe þe we Nicena nemnað, 7 oðra haligra fædera
 gesetednyssa wæron ungewemmedlice gehealdene, 7 gif ægðer
 ge biscopas ge preostas æfter heora rihtan gesettednesse [l]if(e)don,
 4 þonne wære hit oferflowennis us litlingum awiht niwes to traht-
 nienne oððe to secgenne ofer swa mærllice geendebýrd þing. Ac
 nu ægþer ge þæra ealdra ge þæra underþeoddera gymeleast is
 swiðe geweaxen, hwæt is (us) selre to donne, þe on swa pleolicum
 8 orleahtrsynd becumene, buton þæt we swa miclum swa we magon,
 þeah we swa miclum ne magon swa we sceoldon, ure lif 7 ure
 preosta lif þurh Godes fultum to rihte gecyrron. Uton we þonne
 mid Godes tylste begynnan sume medemlice gesettednysse þurh þa
 12 ure preostas hig forhæbban fram unalfsedlicum þingum, 7 forlætan
 þa yflan ydelu þe hig nu lange beeodan, 7 gecyrron to þæs lufe þe
 us mid his þam halgan blode ahredde fram deofles clammum, 7
 wyle us to myrhðe gelædan, gif we willað ure yflu gebetan. Ges
 16 [p. 5] xxxi. De communicacione (*M.* excomm-) culparum.
 xxxii. De Quadragessimi (*M.* -mæ) obseruationibus.
 xxxiii. De temporibus in quibus semel aut bis in die clericis
 reficiendum est.
 20 xxxiiii. De festiuitatibus sanctorum.
 xxxv. Vt non aliquis presumat alterum cedere aut excom-
 municare.
 xxxvi. Vt in congregatione can[on]icorum nulli liceat alterum
 24 defendere.
 xxxvii. De zelo bono quem debent serui Dei habere invicem.
 xxxviii. De infirmis canonicis.
 xxxix. De uestimentis et calciamentis clericicorum (*M.* cleri-
 28 corum).
 xl. De elemosinis accipiendis.
 xli. De mensura a sacerdotibus [in elemosyna accipienda].
 xlii. De cura quam in p[opulo] sibi commissio habere clerici
 32 debent].

2 *gesetēdnyssa*. As it is impossible to say whether the dots are due to the scribe or not, I have left the fuller form, which is the usual one.— *gehealdenne*.

3 *gesetledness*^a if(*e*)don] the *l* is gone. 5 *þinge*. 7 *us* wr. o. l. by diff. hand. 9 *scealdon*. Between pages 2 and 5 a leaf has been lost containing the conclusion of the English prologue and the Latin headings to Chapters I-XXX. The Latin headings to Chapters XXXI-LXXXIII are contained on pages 5-7 and are followed on p. 7 by the English.

- xlili. Cui committi debeant stipendia pauperum.
 xliiii. De prepositis.
 xlv. Quales uicem prelatorum in congregatione fungi debeant. 4
 xlvi. De pueris nutriendis custodiendisque.
 xlvii. Vt omnes canonici ad completorium ueniant.
 xlviii. De cantoribus.
 xlix. Quales ad legendum et cantandum in ecclesia constituendi sunt. 8
 l. Modus correctionis.
 li. Vt canonici cucullas manachorum (*M. mon-*) non induant. 12
 [p. 6] lii. Vt in cultu uestitum (*M. vestium*) discretionem teneant canonici.
 liii. Quod a prelatis gemina pastio sit subditis inpendenda.
 liiii. De familiaritate a clericis mulierum extranearum deuitanda. 16
 lv. De clericis non manentibus in suo proposito.
 lvi. De humiliatione facienda propter Deum.
 lvii. De iracundis doctoribus. 20
 lviii. De doctrina et exemplis doctorum.
 lix. De taciturnitate in ecclesia (in eccl. *not in M.*).
 lx. De ebrietate a clero deuitanda atque detestanda.
 lxi. De clericis. 24
 lxii. De regulis clericorum.
 lxiii. De generibus clericorum.
 lxiiii. De sacerdotibus peccantibus.
 lxv. Vt presbiter habeat unam [ecclesiam]. 28
 lxvi. [Vt clerici nuptialia c]on[uiui]a uitent.
 lxvii. De [eo quod non per] ambit[ionem] sacerdotium appetendum.
 lxviii. De eo quod remouentur presbiteri ab officio suo. 32
 lxix. Pro infirmis orare et unguere eos oleo precipitur.
 lxx. Oblationes in domibus offerri non oportere.
 lxxi. Quomodo benedicendi sunt sponsus et sponsa.
 lxxii. De sollemnitatibus precipuis colendis. 36
 lxxiii. De decimis diuidendis.
 lxxiiii. Vt presbiteri per diuersa ab episcopis aut a laicis indiscrete non mittantur.

4 *The Old English version of the Rule of Chrodegang*

- lxxv. De illis qui soli missas contra canonicam auctoritatem
[ca]uere presumunt.
- 14 lxxvi. Vt presbiteri inconsulto episcopo non constituentur in
aecc[p. 7]lesiis, uel de ecclesis (*M.* -siis) expellantur
[ab aliquo].
- lxxvii. De libris quos unusquisque secum in ecclesia habere
debet.
- 8 lxxviii. De non suscipiendis alterius aecclesie clericis, et de
susceptoribus eorum absque litteris commendatis (*M.*
-datitiis) uel testibus a clericis in eadem ecclesia
militantibus.
- 12 lxxviii. Epistola cuiusdam deicole, in Christi nomine missa ad
sacerdotes et clericos, predicationis atque instru-
ctionis causa ipsius directa.
- lxxx. Alia epistola ad episcopum.
- 16 lxxxi. De doctrina discretionum (*M.* De doctrinae discretionem).
lxxxii. De clerico derelinquente clericatum suum.
lxxxiii. De eo quod non facile uincitur unus de ordine canonic[o
ab alio].
- 20 lxxxiiii. De eo quod non (non *not in M.*) debent canonici se
precauere ante transformationes demonum.
- [i.] Be eadmodnysse.
- [ii.] Be preosta endebyrdnesse.
- 24 iii. Be þam þæt man sceole gesceadwisnysse habban on
preosta gegaderunge.
- iiii. Be þam þæt preostas on heora geferræddene ne sceolan
naðer ne ginnan ne habban oferflownysa ac needbehofo
28 þincg.
- v. Be þam þæt on preosta geferræddene ealle gelice onfou
ætes 7 wætes.
- vi. Be þam gemete ætes 7 drinces.
- 32 [p. 8] vii. [Be cycenan wucpenum.]
- viii. Be þam ærcedeacone 7 þam prauoste.
- ix. Be þam hordore.

31 In mending the MS. the binder has covered the line with parchment,
but I could make out the reading. 32 This line has also been covered
with parchment and I could not read it. On the parchment the binder (?)
has written *Be enan þucpenum*; another late hand has struck this through
and written *Be cycenan wucpenū, vii. p. 25.*

- x. Be þam geatwearde.
 xi. Be þam þæt man geornlice trymme þa claustru þær
 þa preostas inne slapað.
 xii. Be þam hwæt þa preostas sceolon cwæðan oððe don þonne 4
 hi of bedde arisað.
 xiii. Be þam godcundan þeowdome an niht.
 xiiii. Be gefyrnysse haligra wæccena.
 xv. Be dægredsangum. 8
 xvi. Be primsangum.
 xvii. Be heora handa weorce dæghwamlice.
 xviii. Be þrim tidum þæs dæges.
 xix. Be æfentide. 12
 xx. Be nihtsange.
 xxi. Be þære swigan æfter nihtsange.
 xxii. Be þam þæt preostas heora tidsangas æwfæstlice began.
 xxiii. Be þæs sealmsanges geornfullnysse. 16
 xxiiii. Be þam þæt hi na prutlice on cyrcan ne standan.
 xxv. Be þam þe sceolon farænde beon.
 xxvi. Be þam þe on litlum gyltum agyltað.
 xxvii. Be þam heafodgyltum. 20
 xxviii. Be þære frefrunge þæs þe breowseð heafodgylt.
 xxix. Be andytuyssum.
 xxx. Be þam hu man seyle andetnysse underfon 7 dæd- [p. 9]
 bot[e] tæcean. 24
 xxxi. Be amansumunge gylta.
 xxxii. Be Lenctenes gehealtsumnysse.
 xxxiii. Be tidum on þam preostas sceolan æne etan oððe
 twiga. 28
 xxxiiii. Be haligra freolse.
 xxxv. Be þam þæt nan ne gedyrstlæce oðerne to beatenne ne
 to amansumienne.
 xxxvi. Be þam þæt on preosthirede nan ne geþrystlæce oðerne 32
 mid woh to wergenne.
 xxxvii. Be þam godan æfeste þe Godes þeowas him betwunan
 sceolon habban.
 xxxviii. Be seocum preostum. 36
 xxxviii. Be preosta gírlan 7 hira gescy.
 xl. Be ælmess[en]a næme.

- xli. Be þam gemete þe mæssepreostas ælnessan niman
magon.
- 4 xlii. Be þære gemene þe preostas sceolon habban in þam
folce þe him betæht bið.
- xliii. Be þam hwylcum hwæðer man scyle betæcan þæra
ælmes manna bylyfne.
- xliiii. Be þam prauostum.
- 8 xlv. Be þam þe wrixl ealdordomes on geferredene habban
sceolon.
- xlvi. Be cilda fostere 7 heordredene.
- xlvii. Be þam þæt ealle preostas to nihtsange eumon.
- 12 xlviii. Be þam sancgerum.
- [p. 10] xlix. Be þam þe on circean sceolon rædan 7 singan.
1. Be þam gemete þære steore.
- li. Be þam þæt preostas muneca culan ne werdon.
- 16 lii. Be þære gesceadwisnessa on gyrelan þæs preostas
hreas.
- liii. Be þam þæt þa ealdras sceolon twifealdne fodan hyra
underpeoddum don.
- 20 liiii. Be þam þæt preostas gefohtscipe næbbe wyð fremde
wif.
- lv. Be þam preostum þe ne gewuniað on hira behate.
- lvi. Be þam hu eadmod man sceal beon for Godes lufon.
- 24 lvii. Be þam weamodum lareowum.
- lviii. Be lare 7 bisningum þæra lareowa.
- lix. Be swigan.
- lx. Be þam þæt preostas sceolan forbugan 7 asceonian
druncan.
- 28 lxi. Be preostum.
- lxii. Be preosta regule.
- lxiii. Be preosta cynrene.
- 32 lxiiii. Be mæssepreostum þe singiað.
- lxv. Be þam þæt mæssepreost ane circean hæbbe.
- lxvi. Be þam þæt preostas ne beon æt giftfeormum.
- lxvii. Be þam þæt nan preost ne gyrne mæssepreosthades.
- 36 lxviii. Be þam hwi man sceole aworpan mæssepreostas.
- lxviii. Be þam þæt mon for seoce gebiddan sceal 7 hi mid
haligum ele smyrian.

16 *gesceadwisnessa*. So MS.20 *næbbe*. So MS. Cp. p. 67³⁴.28 *druncan*. So MS. Cp. p. 73³².

- lxx. Be þam þæt man ne mæssie on unhalgedum huse.
 lxxi. Be þam hu man bletsian sceal bridguman 7 bryde.
 lxxii. Be þam hu man healice freols sceal wurðian.
 [p. 11] lxxiii. Be þam hu man teoðinga sceal dælan. 4
 lxxiiii. Be þam þæt naðer ne biscopas ne læwede men ne
 sendon mæssepreostas buton gesceadwisnesse na-
 hwæðer.
 lxxv. Be þam mæssepreoste þe ana mæssað ofer þa halgan 8
 gebodu þe þæt forbeodeð.
 lxxvi. Be þam þæt nan mæssepreost ne beo gesett to nare
 cyrcan buton biscopes leafe, ne eft þanon adryfen
 butan his leafe. 12
 lxxvii. Be þam bocum þe ælc mæssepreost sceal on his cyrcan
 habban.
 lxxviii. Be þam þæt nan mynstres caldor ne underfo oðres
 mynstres preost buton swytelunge, 7 be þære steore 16
 þe hit abrecað.
 lxxix. Ðis ærendgewrit sende sum Cristes þegen to mæssepreos-
 tum 7 to oðres hades preostum to hira lifes rihtinge.
 lxxx. Ðis is to þam biscope. 20
 lxxxi. Be sceadwisnesse lare.
 lxxxii. Be þam preoste þe his had forlæt.
 lxxxiii. Be þam þæt man nanne preost mid eaðelicum þingum
 ne mage gewægnian. 24
 lxxxiiii. Be þam þæt preostas hi warnien wyð þa scinlacan
 hiwinga deofla prettes.

I. *De humilitate.*

Clamat nobis diuina scriptura dicens, 'Omnis qui se exaltat, 28
 humiliabitur, et qui se humiliat, exaltabitur.' Et quantum enim
 humilior fueris, tantum te sequitur [p. 12] glorie altitudo, quia
 superbis Deus resistit, humilibus autem dat gratiam. Omnisque
 arrogans inmundus est coram Deo. Quemcumque enim superbum 32
 uideris, filium diaboli esse non dubites; et quemcumque humilem
 prospexeris, Dei filium esse credere debes. De multis enim pauca
 perstringimus, ut omnes homines ad amorem humilitatis prouocemus,
 et detestabilem inimicamque Deo superbiam ab eis retrahamus. 36
 Nam dum omne genus humanum humilitatem habere conuenit,

9 forbeodeð. So MS. Cp. p. 83¹¹.

16 þære. So MS. Cp. p. 85⁶.

nimis iniquum pessimumque ac detestabile est ut qui seruitio Dei peculiarius se iunxerunt, humilitatem derelinquant et superbie diabolice se socient. Christus in humilitate, diabolus in superbia
 4 sedet. Idcirco necesse est ut qui, suadente diabolo, usque nunc superbus atque elatus et uultu rigidus uixit, Deo auxiliante, per humilitatem atque caritatem aut obedientiam seu per reliqua bona ad (ad *not in M.*) Dei precepta resurgat, quia multo melius est per
 8 humilitatem cum Christo in regno cęlesti regnare, quam cum diabolo per superbiam in infernum demergere.

I. *Be eaðmodnysse.*

Vs clipað þæt halige gewrit 7 þus cwyð to us, 'Ælc þæra þe
 12 hine silfne mid prytum up ahefð, he bið genyðrod, 7 se þe hine sylfne geeaðmet, he bið up áhafen 7 gewurðod.' 7 swa miclum swa þu eaðmodra (byst), swa miclum þe to becymð wuldres healicnys, for þam God wiðstent þam modigum, 7 þam eaðmodum
 16 he sylð his gyfe. Ælc prut man is fule unwyrð [p. 13] urum Drihtene, 7 swa hwyrcne swa þu modigne geseht, butan tweon se is deoffles bearn, 7 se eaðmoda mæg weorðan Godes bearn. Of manegum (haligum) myngungum we befengun feawa, þæt we ealle
 20 men wolden gelaðian to lufe þære eaðmodnysse, 7 þæt we þa ascuniendlican 7 þa Gode laðe modignysse fram him ætbrudon. Witodlice þonne eallum mannum gedafenað þæt hi eaðmodnysse habbon hit is þwurlic 7 asceoniend(lic) þæt þa þe synderlice on Godes
 24 þeowdome campian sceolon, þæt þa mid deoffles modignysse beon gehladene. Crist wunað on eaðmodnysse, 7 deofol on modignysse. For þig þonne hit is neod þam þe oð þis modig 7 prut 7 up ahafen wære, 7 stearemod lyfede þurh deoffles lare, þæt he nu þurh Godes
 28 fylst 7 þurh eadmodnysse 7 þurh soðe lufe 7 þurh hyrsumnysse 7 þurh oðre gode worc gecyrre 7 up of þam wo arise, for þam hit is micle selre þæt man þurh eaðmodnysse mid Criste on heofenum rixie, þonne man mid deofle þurh modignysse on helle beo
 32 besenced.

II. *De ordine congregationis canonicorum.*

Ordines suos canonici ita conseruent ut ordinati sunt in gradibus suis secundum legitimam constitutionem Romane ecclesię, in omni-
 36 bus omnino locis, id est, in ecclesia uel ubicumque simul se coniunxerint, et ratio prestat, exceptis his quos episcopus in altiore

gradu constituerit, aut degradaue[p. 14]rit certis ex causis. Reliqui omnes, ita ut diximus, ut ordinati sunt, ordines suos custodiant. Iuniores igitur priores suos honorent, priores minores suos in Deo diligant. In ipsorum autem appellatione nominum nulli liceat ⁴ alium puro nomine appellare, sed, secundum constitutionem sanctę ecclesię (eccl- not in *M*) sedis apostolicę, uocet eum nomine suo, prius addito et ministerii sui gradu qualiscumque fuerit. Et ubicumque se obuiauierit clerus, iunior inclinetur, et a priore benedictionem petat; et si sedentem innuerit, transeunte maiore minor surgat, et det ei locum sedendi, nec presumat iunior consedere, nisi ei precipiat senior suus, ut fiat quod scriptum est, 'Honore inuicem preuenientes.' Pueri parui et adulescentes, in oratorio aut ad ¹² missas, cum disciplina ordines suos custodiant, et ubicumque fuerint, custodiam habeant et disciplinam.

II. *Be preosta endebyrdnysse.*

Preostas hyra endebyrdnysa sceolon healdan ealswa hig ¹⁶ geendebyrde synt on hyra gecyrrednysse, ealswa hit on þære Romaniscan cyrcan ærest wæs geset; 7 hi þæt gerisenlice healden ægþer ge on cyrcan ge on ælcere stowe þær hig ætsamne beon. Gif þonne se biscop hwylcne ufor ofer his endebyrdnysse ge- ²⁰ wurðian wille, for hwilcum gesceade, he þæt mot, (7 eft he mot) þone dysegan niðor settan oð þæt he dysiges geswice. Elles ealle healdon, swa we ær cwædon, hyra rihtendebyrdnysse. 7 æfre þa geongan wurðian þa ealdan, [p. 15] 7 þa ealdan lufien þa ²⁴ gingran. 7 an þære namcyginge ne sy nanon alyfed þæt heora ænig oðerne sindrium naman nemne, ac æfter þam Romaniscan gewunan nemne ærest his naman, 7 siððan ice þærto his hades wurðunge: þissum gemete, swylce (man) cweðe, Leofwine prauost, ²⁸ Wulfstan cantor, Byr(h)telm diacon, Cynewerd cyrcwerd, Ælfnoð cild, 7 swa be eallum. 7 swa hwær swa ænig preost oðerne gemete, abuge se gingra, 7 bidde þæs ylðran bletsunge. 7 gif se gingra sitte, 7 se ylðra þær forðgange, arise se ginra, 7 beode þam ylðran ³² þæt setl, 7 ne gepristlæce he mid him to sittene, buton hine hate se ylðra, þæt se haliga cwide beo gefylled, 'Wurðiað eow sylfe betweonon eow.' Litle cild 7 geonglingas, on cyrcan 7 æt mæssan 7 swa hwær swa hi beon, healdon heora endebyrdnysse, 7 habban ³⁶ micle gimene 7 steore.

25 namcyg:nge] the *i* has been erased between *g* and *n*.
28 (man) cweðe leof by scribe on an erasure.

26 nēn(i)e

33 setel.

III. *De eo quod in congregandis canonicis modus discretionis tenendus sit.*

Cauendum summopere prepositis et prelatiſ aecleſiarum eſt ut
 4 in eceleſiis ſibi commiſſis non plus (*M.* plures) admittant clerof
 quam ratio ſinit, et facultas aecleſie ſuppetit, ne, ſi indiſcrete
 plures adgregauerint, nec ipſof gubernare, nec, ut oportet, ualeant
 adminiculari. Sunt namque nonnulli uanam gloriam ab hominibuf
 8 captantes, qui innumeroſam cleri congregationem uolunt habere,
 cui nec anime nec corporis curant ſolacia exhibere. Hi namque
 taliter adgregati, dum a prelatiſ ſtipendia et (et *not in M.*) ne-
 ceſſaria non accipiunt, neque canonicum [p. 16] ſeruant ordinem,
 12 nec diuinis officiis inſiſtunt, clauſtra ſocietatemque ceterorum re-
 linquentes, efficiuntur nagi et laſciui, gule et ebrietati et ceteriſ
 ſuiſ uoluptatibuf dediti, quicquid ſibi inhibituſ eſt, licituſ faciunt.
 Proinde prepoſitiſ ſollerter preuidenduſ eſt ut in hoc negotio
 16 modum diſcretionis teneant, ſcilicet ut nec pluſ quam oportet et
 poſſibilitas eceleſie ſuppetit, in congregatione admittant, ne (nec *M.*)
 eof quof rationabiliter gubernare poſſunt, cauſa auaritię abiciant.

III. *Be þam þæt man ſcyle geſceadwiſnyſſe habban on preoſta*
 20 *ge[gade]ru[nc]g[e].*

Micluſ iſ to warnienne þam prauoſte 7 þæſ mynſtreſ ealdre
 þæt hi na ma broðra into heora geferrædene underfon þonne
 þæſ mynſtreſ ár acuman mæge, þe læſ hi mid ungeſceade ge-
 24 ſamion ſwa fela ſwa hig beginnan ne magon ne mid geryſnon
 forð hryngan. Witodlice manege ſyndon þe for manna ydelon
 gylpe miccle geferrædene geſamniað, 7 þonne naðer ne (þære)
 ſaweſe þearfe ne gumað, ne þæſ lichaman frofref. Þonne witodlice
 28 þa þe þuſ beoð gegaderode, þonne hi nabbað æt heora ealdrum þa
 lichamlican þearfe þe him gebyrede to hæbbene, þonne forlætað hi
 heora rihtgeſetednyſſe 7 þone godeundan þeowdom 7 þæſ mynſtreſ
 inwununge 7 geferrædene, 7 farað ut 7 wyrðað wydſcriðoie 7 hy-
 32 geleafe, 7 gimað untidæta 7 druncennyſſe 7 oðra geſlearda, 7 eal
 þæt him liſt, þæt hig lætað [p. 17] alyfedlic ping. For þi þonne
 iſ þam ealdrum micluſ to warnienne on ſwilecum þingon, þæt hi mid
 micluſ geſceade na ma (ne) underfon on heora geferrædene þonne
 36 þæſ mynſtreſ ár aberan mage; ne eft þæt hig for heora agenre gyt-

20 *ge :: : ru :: g:* on margin and very faint. 26 After *miccle* a letter
 eraſed. 29 Between *licham* and *lican* a letter eraſed. 33 *far.*

34 *þingian.*

sunge nanne þæra forlætan þe hi to my[n]stres þearfe behofiað
7 þe hi forð magon bringan mid gesceade.

IIII. *De eo quod non debent clerici in congregatione canonica constituti stipendia superflua accipere aut exigere, sed necessaria.* 4

Sanctorum patrum sententię docent clericos non diuitiarum sectatores esse, nec res ecclesiarum inofficiose accipere debere. Inde dicit Prosper, 'Qui ecclesie seruiunt, et ea quibus opus non habent, aut libenter accipiunt aut exigunt, nimis carnaliter sapiunt. 8 Indignum quippe est, si fidelis et operosa deuotio clericorum propter stipendiumulare premia sempiterna contempnat.' Vt quid accipiat (*M. -pit*) unde rationem reddat? Ut quid peccatis alienis sua multiplicat? Unde necesse, immo utile est clericis in accipien- 12 dis ecclesiasticis sumptibus suum uitare periculum. Proinde tam de suis quam de ecclesie facultatibus non plus accipiant aut exigant quam oportet. Idem (*M. id*) accipiant: cibum et potum atque uestimentum, et his qui (qui *not in M.*) contenti sint, ne, plus ac- 16 cipientes, pauperes grauare uideantur. Sine grandi peccato non accipiunt, unde pauper uicturus erat. Hi uero qui nec suis rebus habundant, nec ecclesię habent possessiones, et magnam utilitatem ecclesię conferunt, accipient in canonica congregatione uictum et 20 uestimentum et elemosinarum partes, quia [p. 18] de talibus in libro Prosperi dicitur, 'Clerici quos uoluntas aut natiuitas pauperes fecit, in congregatione uiuentes necessaria uitę accipiant, quia ad ea accipienda non eos habendi ducit cupiditas, sed cogit 24 uiuendi necessitas.' Porro si tales fuerint, qui nec suas, nec ecclesie uelint habere possessiones, horum necessitatibus prouidentissima gubernatione de facultatibus ecclesię debent subuenire prelati, adtendentes illud Prosperi, 'Qui (*M. Quod*) habet' inquit 'de facultatibus 28 ecclesię, cum omnibus nihil habentibus commune habeat.' Sed et illorum curam gerere debent, quos aut infirmitas aut senectus adgrauat, quos etiam constat olim in utilitatibus ecclesie desudasse.

[IIII.] *Be þam þæt preostas on heora geferrædene ne sculan naðer 31 ne gyrnan ne habban oferflownessa, ac neodbehôfe þing.*

Haligra fædera cwydas 7 lara tæcað þæt preostas ne sculon gytsunge folgian, ne mynstres þing habban butan geearnungum. Be þam cwæð Sanctus Prosper, 'þa þe on cyrcan Gode þeniað, 7 36

willað lustlice underfon oððe gyrnan þæra þinga þe him neod ne
 byð, hi libbað æfter heora flæsces luste. Hit is unwurðlic þæt
 se(o) getreowe 7 seo geornfulle estfullnes preosthades manna þurh
 4 woroldgestreon forleose þa heofenlican mærdæ. Hwæt sceal him
 þæt genumene þæt he eft mid geþrafe sceal agildan? For hwi wile
 he icean his agene synna mid oðres mannes? Þanon þonne is
 preostum micel neod 7 þearf þæt hi on þære næme [þære] cyrcan
 8 æhte forbugon heora agen forwyrd. For þi þonne [p. 19] ne of
 heora agenum ne of heora mynstres þingum nabbon hi ne æfter
 maran (to) þrafianne þonne heora neod behofað: þæt is, þæt hi
 habban æt 7 drinc 7 reaf; 7 beon on þam gehealdene, þe læs, gif
 12 hi mare ofer þæt nymað, þæt hi gehefygyon 7 gedrefon þa Godes
 þearfan, þe man sceal for Cristes lufon neade fedan. 7 þæt byð
 hefitime syn þæt hi mid heora oferflowynnysse gewanion þæra
 ælmesmanna þearfe. Þa þonne (ðe) nabbað agene æhta, ne nabbað
 16 on mynstre gemænnysse, 7 magon swaþeah on mynstre wel beon
 nytte, besceawige seo geferræden þæt hi hæbben fodan 7 gyrlan of
 minstres ælmessan. For þam be swilcum cwæð Sanctus Prosper,
 'Þa preostas þe aðer oððe agen wylla oððe mage ælmes hand
 20 hæfenleas gedyde, þonne hi on ferredene wunion, nyman þær heora
 lifes neoda, for þam ne lædþ hi to þam gyfernys, ac neod heora
 lifes fercunge.' Witodlice gif þonne hwilce beon þe for Godes
 lufon aðor nellon ne agenra gestreona ne mynstres gyman,
 24 ne þa habban, þonne scolon þa mynstres ealderas mid
 ealre geornfulnysse gyman þæt hi habban þæt him neod
 sy to heora lifes fercun(c)ge. 7 gymon þæs þa ealdras þe
 Sanctus Prosper cwæð, 'Se ðe mynstres gestreon hæbbe, do þæt
 28 gemæne (eallum) hæfenleasum mannum.' 7 hæbbe gymene seocra
 manna 7 mid ylde gehefogodra 7 þara mæst þe geornlice ymbe
 mynstres neode wæron þa hwile þe hi for ylde oððe for unhæle
 mihton.

32 V. *De eo quod in congregatione canonica equaliter cibus et potus accipiatur.*

Solet in plerisque canonicorum congregationibus [p. 20] inrationabiliter atque indiscrete fieri ut nonnulli clerici, qui diuitiis affluant,
 36 aut paru(m) (*M. et aut parum*) aut nihil utilitatis ecclesie conferunt,

5 *ġnum̃.* 7 The MS. has *on pure white* and underneath it the scribe has
wr. næme cyrcan. 15 *ðe* o. l. by diff. hd. 21 *lædþ*] *þ* alt. by scribe from *o.*
 29 *mæste.*

maiores ceteris diuini strenue peragentibus officium annonam accipiunt, cum hoc ita fieri debere nunquam, nec in auctoritate scripturarum, nec in traditionibus sanctorum patrum possit inueniri. Est nempe rationabile iustumque coram Deo et hominibus, ut in 4 unaquaque canonica congregatione a minimo usque ad maximum cibum et potum equaliter accipiant; hi uidelicet qui propter aliquam utilitatem in numero canonicorum fuerint admissi. Quamquam enim plerique subditorum a prelatis rebus quibuslibet aliis 8 plus ceteris merito solent honorari, in hac tamen societate, reclusa personarum acceptione, una debet cibi et potus equalitas esse.

V. *Be þam þæt on preosta geferrædene ealle gelice onfon ætes 7 wætes.*

12

Hit is gewuna on manegum preosthiredum þæt mid miclum ungesceade 7 ungefade sume þa preostas þe woroldwelan habbað, 7 lytle oððe nane nytwyrðnyse doð on mynstre, scolon maran 7 creaslicran fodan habban on mynstre þonne þa þe ealne þone 16 godeundan þeowdom for(ð)doð, 7 we þæs nane bysne nabbað ne on boca gesceadnyssum, ne on haligra fædera hæsum. Witodlice hit is gesceadwislic 7 rihtlic for Gode 7 for worolde þæt on ælcum preosthiredum fram þam gingstan oð þæne yld(e)stan ealle [gelice] 20 æt 7 drinc underfon þe þære geferrædene beon 7 ænigre note nytte [p. 21] magon on mynstre beon. Þeah on manegum oðrum þingum þa ealdras sceolon wyrðuncge ætforan heora underpeodum habban, on þisum þingum we nellað nane twislunge habban 24 nanes hades, ac sy gelíc eallum scald æt 7 drinc efne ætsamne.

VI. *De mensura cibi et potus.*

Quando clerus una aut bina uice in die reficit, accipiat a minore usque ad maximum IIII libras panis; et quando bis in die reficit, 28 pulmentum uero ad sextam, unam ministrationem de carne inter duos, et cibaria alia una accipient; et si cibaria non habent, tunc duas ministrationes de carne habeant. Ad cenam autem aut unam ministrationem de carne inter duos, aut cibaria alia habeant. Illo 32 tempore quando quadragesimalem uitam debent ducere, tunc ad sextam inter duos clericos portionem de formatico, et cibaria alia accipiant; et si pisces habuerint, aut legumen, aut aliud aliquid, addatur et tertium; et ad cenam cibaria alia inter duos, et 36

17 ð of forð o. l. by diff. hd.

24 twislunge by the scribe on an erasure.

portionem de formatico accipient; et si Deus amplius dederit, cum gratiarum actione accipiant. Quando autem in die una refectio fuerit, tunc cibaria una inter duos, et portionem de formatico, et
 4 ministrationem de legumine aut aliud pulmentum accipient. Et si contigerit quod illo anno glandes uel fagina non sint, et non habent unde hanc mensuram de carne impleant, preuideat episcopus, uel qui sub eo est, iuxta quod Deus possibilitatem dederit, aut de
 8 quadra[p. 22]gessimali alimento, aut alio, unde consolationem habeant. Et si eadem regio uinifera fuerit, accipiant per singulos dies quinque libras uini, si tamen sterilitas impedimentum non fecerit temporis. Si uero uinifera plena non fuerit, tres libras uini
 12 et tres ceruise: et caueant ebrietatem. Si uero contigerit quod uinum minus fuerit, et istam mensuram episcopus, uel qui sub eo est, implere non potest, iuxta quod preualet, impleat de ceruisa, et eis consolationem faciat; et illis qui se a uino abstinent preuideat
 16 episcopus, uel qui sub eo est, ut tantum habeant de ceruisa quantum de uino habere debuerant. Quando uero facultas ecclesie non supetit, aut sterilitas terre extiterit, sicut crebro, peccatis nostris prepedientibus, euenire solet, et prelati quantum debent dare
 20 uinum aut siceram seu ceruisam canonicis nequiuertint, preuideant eis potum ex diuersis materiis confectum; non autem murmurent, sed magis cum gratiarum actione quod dari sibi potest accipiant, animaduertentes Iohannem Baptistam, qui nec uinum, nec siceram,
 24 nec aliquid quod potest inebriari, bibit, quia ubi ebrietas fit, ibi flagitium atque peccatum est. Et hoc admonemus, ut clerus sobriam semper ducat uitam. Et quia persuadere non possumus ut uinum non bibant, uel consentiamus hoc ut saltem in illis ebrietas
 28 non dominetur, quia omnes ebriosos apostolus a regno Dei extrancos esse denuntiat, nisi per dignam penitentiam emendauerint. Habeant igitur canonici ortos olerum, ut cum ceteris additamentis aliquod pulmentum cotidie sibi uicissim ministrent.

32 [p. 23] VI. *Be þam gemete etes 7 drinces.*

Swa hwæðer preostas ætan on dæg swá æne swa tuwa, sylle ma ælcum fram þam gingstan oð þone yldstan, feower punda gewilhte hlafes; 7 [þonne hi etað tuwa on dæg], heora middæges sufle,
 36 twam 7 twum an(e) flæscsande, 7 syððan oðre smeamettas. Gif ma næbbe smeamettas, sylle man twam 7 twam twa flæscsande. 7 (to) heora æfenþenunge sylle man twam 7 twam æne flæscsande oððe

oðre smeamettas. On þam tidum þe hi sceolon flæsc forgan, ealswa on Lengtenne, þonne sylle man to middægþenunge twam 7 twam an tyl cyssticce 7 sumne smeamete; 7 gif man fisc hæbbe oððe wyrta, sylle ma him to priddan sande; 7 on æfen twam 7 4 twam an cyssticce 7 sume smeamettas; 7 gif hit rumre cymð, þancion eadmodlice þæs æcum Drihtene. Þonne hi etað to anes mæles on dæg, þonne sylle man twam 7 twam sumne smeamete 7 tyl cyssticce, 7 wyrta oððe sumes cynnes gesodonne mete to 8 priddan sande. Gif hit þonne gebyrað on geara þæt naðer ne byð on þam earde ne æceren ne boc ne oðer mæsten þæt man mæge heora flæscþenunge forð, bringan, wite se bisceop oððe se ðe under him ealdor is, þæt hi hit þurh Godes fultum asmeagean þæt hi 12 frofer hæbben 7 nanne wanan; 7 eac ymbe heora lenctenlifene smeagian þa ealderas georne. 7 gif se eard sy wynes wæstm bære, sylle man dæghwamlice ælcum breðer fif punda gewihte wines, gif þa unwedru his ne forwyrnað. Gif þonne se eard full win næbbe, 16 sylle ma ælcum [p. 24] þreo pund wines 7 þreo pund ealað, 7 warnien hi wyð druncen. Þær þonne þær win ne byð, wyte se bisceop oððe se þe under him ealdor byð, þæt hi hæbbon ealswa micel ealoð, swa hi wines sceoldon, þæt hi on þam frofor habban. 7 gif 20 hwa on þam (win)landum for Godes lufon win wylle forgan, wite se ealdor þæt he hæbbe ealoð his rihtgemet. Gif þonne for folces synnum gesceote, swá hit oft gescyt, þæt unwæstmberns on eard beðcymð, þæt ma ne mæge þæt drincgemett bringan forð, ne on 24 wine, ne on beore, ne on mede, ne on ealoð, þonne smeage se ealdor hit georne on manifealde þing þæt hi drinc hæbbon; 7 nane ne murnion, ac mid þancgunge 7 mid glæduysse underfon þæt man him þonne don mage, 7 gepenceon þæt Sanctus Iohannes Baptista 28 ne dranc win, ne medu, ne nan wiht þe him druncennys of come. Þær þær druncen byð, þær byð leahter 7 syn. Þæs we [g]eornlice biddað 7 myngyað þæt ure preostas syferlice lybbon. 7 for þam þe we ne magon on þisum dagum gelæran þæt hi win 7 beor ne 32 drincon, we huru kerað 7 biddað þæt hi druncen forbugon, for þan ealle þa druncengeornan se apostol Paulus ascyrað of Godes rice, buton hi mid rihtlicere dædbote gecyrran. 7 hæbbe ma æfre on preosta mynstre wynsume wirtunas þæt man mage þærof æfre 36 toeacan oðrum þingum sumne smealícne est findan him betwýnan.

11 oððe] 7 MS. 19 oððe] 7 MS. 22 gem tī. 31 mēnggað.—lybbon] y alt. f. i.

VII. *De septimanariis coquine.*

Clerici canonici sic sibi inuicem seruiant, ut nullus ex[p. 25]cussetur a coquina officio, nisi egritudine, aut causa grauis utilitatis quis
 4 preoccupatus fuerit, quia exinde maior merces et caritas acquiritur. Inbecillibus autem fratribus (fratribus *not in M.*) procurentur solacia, ut non eum tristitia hoc faciant, sed habeant solacia omnes secundum modum congregationis aut positionem loci. Archidia-
 8 conus, aut prepositus, uel cellerarius, et qui in maioribus utilitatibus occupati sunt, isti excusentur a coquina. Ceteri autem sibi sub earitate inuicem seruiant. Egressurus de septimana Sabbato munitias uasorum faciat, et uasa ministerii sui quę ad ministrandum
 12 accepit, sana et munda cellerario reassignet; et si aliquid ex illis minuaturn fuerit, ad capitulum die Sabbato ueniam petat, et uasa, uel quod minuaturn est, in loco restituat.

VII. *Be cycenan wucpenum.*

16 In preosta geferræddene hyre swa ælc oðrum, þæt nan ne beo aspelod æt his wucan of kycenan to þenienne, butan hwa for unhæle oððe for miclum bysgum ne mage; for þan þanon cymð seo mæste med 7 lufu. 7 þam wanhalan finde man fultum þæt he
 20 butan gedrefednysse hit mage don; 7 ælcum breðer finde man fylst be þam þe hit þonne ræd sy 7 ma þurhteon mage be þæs mynstres mylitum 7 þære geferræddene. Se ærce diacon 7 se prauost 7 se hordore 7 þa þe an miclum bysgum beoð, moton beon
 24 aspelode fram þære cycenpenunge; elles ealle þa oðre mid lufe hyrsumien heom betwinan. 7 þonne se broðor his wucan geþenod hæbbe, wite he to þam Sætern dæge þæt ealle [p. 26] þa fatu þe him to his penunge betæhte wæron, beon clæne gewæscene, 7 swa
 28 clæne betæce hi þam hordere. 7 gif þar hwæt beo forloren oððe amirred, bydde he þæs on þone Sæternes dæg on heora capitele forgifnysse, 7 forgilde mid ealswa godum þæt he þurh his gymeleaste amirde.

32 VIII. *De archidiacono uel preposito.*

Oportet enim eos esse prudentes sicut serpentes, et simplices sicut columbe, id est, ut sint sapientes in bono (*M. -um*) et simplices in malo (*M. -um*); et docti in euangelico (*M. -cu*) precepto
 36 (*M. -ta*), et sanctorum patrum instituta canonum, ut possint docere clerum in lege diuina. Et sic se conforment clero, ut non tantum

uerbis capacibus, sed etiam exemplis simplicioribus diuina præcepta demonstrent, quia apostoli perfectam debent semper seruare formam in qua dicit, 'Argue, obseera, increpa,' id est, miscens temporibus tempora, terroribus blandimenta, id est (id est *not in M.*), indisciplinatos et inquietos debent durius arguere; obediētes autem et mites et patientes, ut in melius proficiant, obsecrare; negligentes et contemptentes et superbos aut (aut *not in M.*) increpent aut (*M.* et) corripiant; neque dissimulent peccata delinquentium, sed mox ut ceperint oriri, radicitus ea, ut preualent, amputent, memores periculi Heli sacerdotis de filiis suis. Honestiores quidem atque intelligibiles prima et secunda admonitione corrip[i]ant; improbos ac duos corde ac superbos uel inobediētes uerbere et castigatione in ipso initio peccati coerceant, [p. 27] scientes scriptum esse, 'Stultus uerbis non corrigitur.' Et iterum, 'Percute filium tuum uirga, et liberabis animam eius a morte.' Et quicquid per se iuste et rationabiliter secundum canonicam institutionem non potuerint finire, episcopo patefaciant, et ipse secundum Dei uoluntatem quod castigandum est castiget, et quod corrigendum est corrigat. Qui archidiaconus, uel primarius, in omnibus omnino actibus uel operibus suis, sint Deo et episcopo fideles et obediētes; et non sint superbi neque rebelles, vel contemptores, sed casti et sobrii, patientes, benigni, atque misericordes; diligant clerum, oderint uitia, et non permittant ea nutrire (*M. -ri*), sed prudenter amputare festinent. Caueant ne dum aliis predicauerint, ipsi reprobis efficiantur. Qui archidiaconus, uel prepositus, si reperti fuerint, quod abs't, superbi aut elati aut contradictores uel contemptores canonicæ institutionis, secundum Domini præceptum ammoueantur (*M.* admoneantur) semel et iterum, et si non emendauerint, ab episcopo secundum modum culpe iudicentur. Quod si neque sic correxerint, de ordinibus suis eiciantur, et alii qui digni sunt, et uoluntatem Dei uel episcopi sui, secundum diuinum preceptum impleuerint, in locis illorum subrogentur.

32

VIII. *Be þam ærcediacone 7 þam prauoste.*

Dam ærcediacone 7 þam prauoste gebyrað þæt hi beon swa snottre swa næddran 7 swa milde swá culfran, þæt is þæt hi beon wise on gode 7 hylewite on yfele; 7 beon gelærede on fære godspellican lare 7 on haligra fædera gesettednyssum, þæt hi magon læran heora [p. 28] underþeodan preostas mid godcundre lare.

7 swa hi sylfe gemedemian wyð heora geferan, þæt na þæt an þæt
 hi mid wordum læran, ac eac mid haligum bysnungum þam
 bylwitum ætywan þa haligan bebodu. 7 gepenceon æfre þa
 4 fulfremedan bysne þæs apostoles þar he cwæð, 'Cid 7 halsa, 7 þrea
 7 bide,' þæt is wrixla tidum wið tidum, 7 frefra onmang egsungum.
 7 þa earfoðlæran 7 þa þwuran hi sceolon stearclice læran 7 þreagian;
 7 þa gehyrsuman 7 þa mildan 7 þa geþyldian hi sceolon halsian
 8 þæt hi þe betran beon; 7 þara gymeleasra 7 þæra prutra 7 þæra
 modigra gyltas þreage man sona 7 gerilite, 7 ne fordilemenge hi,
 ac sona swa hi up springen, swa forceorfe ma hi 7 heora wyrtru-
 man eal ætsamne. Gepencean þa ealderas hu frecedlice an þære
 12 ealdan æ Heli se sacerd geferde þurh þæt þæt he nolde steoran
 7 gerihtan his gymeleasan suna. Þa arwu(r)ðan 7 þa andgyt-
 fullan þreage ma mid wordum tuwa oððe þriwa; 7 þa þwyran
 7 þa heardheortan 7 þa modigan 7 þa ungehyrsuman sona on þam
 16 frumdysige swinge ma 7 fæstlice þreage, ealswa hit awriten is,
 'Ne byð þam stuntan mid wordum gestýred.' 7 eft þæt gewrit
 cyð, 'Sleah þin cyld myd gyrde, 7 ahrede his sawle of deaðe.'
 7 swa hwæt swa hig ne magon geendebyrdan mid gesceadwisnyse
 20 æfter rihtere gesetednyse, cyðon hit heora bisceope, 7 he þonne
 þurh Godes wyllan þreage þæt to þreagianne sy, 7 rihte þæt to
 rihtenne sy. Se ærce diacon 7 se prauost on callum heora þeawum
 [p. 29] 7 weorcum sceolon beon Gode getriwe 7 heora bisceope
 24 gehyrsume; 7 ne beon hig modige ne wyðercweðende ne forhicgende,
 ac clæne 7 syfre, geþyldige, welwyllende, 7 mildheorte, 7 lufian
 þone preosthyred, 7 asceonian heora Leahtras, 7 ne gefasian þæt
 hi wexon, ac sona snoterlice hi asnyðon of; 7 warnion, þonne hi
 28 oðrum rihtlice bodiað, þæt hi sylfe þwyrlice ne libbon. Gif ma
 þonne þone ærce diacon oððe þone prauost agyte þæt hi wyllon
 modiggan oððe prutian oððe forhiegen þa rihtan gesetednyse
 æfter Godes bebode, styre him ma æne oððe tuwa, 7 gif hi na
 32 geswican, styre him se bysceop æfter heora gyltes mæðe. Gif hi
 þonne gyt nellen geswican, do hi man of heora wurðmynte, 7 sette
 oðre to, þe Godes riht 7 þæs bisceopes gebod æfter godcundlicum
 bebodum breman willan.

36 IX. *De cellario.*

Cellerarius uero debet timens esse Deum, sobrius, non uinolentus,

2 After *haligum* is wr. o. l. (in a diff. hand t) *larū*.

10 ac] 7 MS.

12 ^{sty} *steoran*] t *sty* o. l. in a diff. hd.

15 -*hyrsuman*.

28 *sylfe*] s alt. fr. f.

29 *he*. 30 *forhicgen*. So MS.

non contentiosus, non iracundus, sed modestus, moribus cautus, et fidelis, non superbus, non tardus, non prodigus, non remissus, et quicquid acceperit sub cura sua ad opus clericorum, custodiat, ne ministri ibidem deputati annonam fratrum aut furtim subripiendo, 4 aut aliquolibet modo negligenter uiuendo dissipent. Hi uero famuli eligantur de fidelissima ecclesie familia, et his officiis diligenter erudiantur, ut scilicet et pistoria arte, et fidei puritate, necessitatibus fratrum oportunissime ualeant suffragari. Eadem 8 quoque forma de cocis seruanda est.

IX. *Be þam hordere.*

[p. 30] [S]e hordore sceal him God andrædan, 7 beon syfre 7 na druncengeorn, ne ceaslunger, ne weamod, ac gemetfæst, on þeawum 12 wær, 7 getrywe, ne modig, ne sleac, ne myrrend, ne idelgeorn, ac healde georne swa hwæt swa under his gymene to preosta neode betæht beo, þe læs þa þenas þe under him beoð to broðra neode gesette, þara broðra god þurh stælðing ætferion, oððe (on) 16 ænige wisan amyrron. Ða wicneras sceolon beon gecorene of þam getrywestan mynstres þeowum, 7 hi man þonne geornlice ty þæt hi góde bæcystran beon 7 to ælcum meteþingum clængeorne þe to broðra behofe belimpe. 7 ealswa we wyllað þæt þa cocas clæn- 20 georne beon 7 wel getyde.

X. *De portario.*

Portarius unus cum suo iuniore annum aut amplius, si episcopo, uel ei qui sub eo est, placuerit, portas claustrī, uel ostia, custodiat. 24 Qui portarius sit frater probabilis uite, sobrius, patiens, et sapiens, qui sciat responsum accipere et reddere; cui officium sit portam canonicorum cum summa obediētia et humilitate competenti tempore claudere ac reserare, ut nulli per eam nisi per licentiam aditus 28 pateat intrandi aut exeundi. Cui etiam obseruandum est ne his quibus cura est plus otiiis uacare quam diuinis obsequiis incubare foras euagandi locum prebeat, et eorum nugarum, quod nefas est, particeps fiat. Debet preterea aduenientes quoque cum caritate 32 suscipere, et priori aduentum eorum causamque nuntiare. Expleto namque uespertino et completorio officio, obseratisque portis, clauē earum idem portarius ei qui uicem prelati tenet ferat [p. 31] ut

11 The initial *S* has not been filled in.

18 *ty* by scribe on an erasure.

nulli horis incompetentibus intrandi aut ex[e]undi maneat facultas. Si uero inobediens aut proteruus idem repertus fuerit portarius, sicut alii ministri neglegentes iudicetur.

4 X. *Be þam geatwearde.*

Se geatweard mid his gingran gear oððe leng, gif þam biscope oððe þam ealdre þe under þam biscope is, licað, healde mynstres gatu 7 dura. Se broðor þonne sceal beon afandod syfre, gefyldig, 8 7 wis, þe cunne ærende underfon 7 mid gerade 7 swarian. Þæs gimen beo þæt he preosta gatu mid healiere hyrsumnysse 7 eaðmodnysse alyfedum tidum luce 7 unluce, þæt man næbbe infær ne utfær butan leafe. Warnige he eac þæt he þurh gefafunge ne 12 wurðe þæra fleardera gefera þe him leofre bið þæt hi butan my[n]stre worion on ydel þonne hi binnan mynstre on Godes þeowdome wunion. He sceal eac ealle cuman þe to mynstre cumað luflice underfon 7 heora cyme 7 heora ærende þam ealdre 16 cyðan. Æfter æfensange 7 nihtsange, þonne his gatu belocenū beon, þonne nime he his cæga 7 bere þam ealdre, þæt nan man næbbe infær ne utfær ungedafelicum tidum. Gif þonne se gatwerd beo gemet ungehyrsum oððe prut, styre man him ealswa oðerum 20 wicnerum.

XI. *De eo quod diligenter munienda sunt claustra canonicorum in quibus dormiunt canonici.*

Prepositorium (M. -rum) cura sit ut subditorum mentes sancta- 24 rum scripturarum lectionibus assidue muniant, ne lupus [p. 32] inuisibilis aditum inueniat, quo ouile Domini ingredi et aliquam ouium subripere ualeat. Et preterea necesse est ut claustra quo clero sibi commissio canonice uiuendum est, firmis undique circum- 28 dent munitionibus ut nulli omnino intrandi aut exeundi, nisi per portam, pateat aditus. Sint etiam interius dormitoria, refectoria, cellaria, et cetera habitationes usibus fratrum in una societate uiuentium necessaria (M. -riæ). Omnes enim in uno dormiant dormi- 32 torio, preter illos quibus episcopus licentiam dederit, secundum quod ei rationabiliter uisum fuerit. Et in ipsis claustris per dispositas mansiones dormiant separatim per singulos singuli lectulos, mixti cum senioribus propter preuidentiam bonam, ut seniores 36 preuideant quod iuniores secundum Deum agant. Et in ipsa

claustra nulla femina introeat, nec laicus homo, preter tantum si episcopus aut archidiaconus uel prepositus iusserint, ut in refectorio pro refectionis causa ueniant, relictis armis suis ante refectorium. Et si necesse fuerit ad opera facienda, intrent ibi laici homines, at 4 ubi perfectum habuerint opus suum, cum summa festinatione egrediantur foras. Et si coci clerici desunt, et opus fuerit ut laici coci ad coquinandum tantum ingrediantur, et expleto ministerio suo cum celeritate exeant foras. 8

XI. *Be þam þæt man geornlice trymmè þa claustru þær þa preostas inne slapað.*

Sy simle þæra caldra gymen þæt hi heora underþeod[p. 33]ra mod mid haligra gewrita rædingum syngalice trymmon, þæt se unge- 12' sewena wulf infær ne gemete, hwanon he in to Godes e(o)wde cume 7 þær ænig scep of abrede. 7 amang þam neod is þæt hi þæra preosta claustru þe him betæhte synt, fæstlice trymmon on ælce healfe, þæt nan on nane wysan infær ne utfær næbbe buton æt þam gatum. 16 Syn eac binnan claustre slæpern, beodern, hædernu, 7 ealle þa neodhus þe broðru bepurfon þe on anre ferrædene wuniað. Slapon hi ealle on anum slæperne, butan se bisceop hwam þurh sum gescead elleshwær lyfe to slapen(n)e. 7 binnan heora claustrum 20 geond geendebyrde stowa slape ælc on syndrigum bedde, 7 þa geongan on gemang þam ealdan for godum gesceade, þæt þa ylðran begyman þa gingran, þæt hi be Godes rihte don. 7 binnan þam claustre ne cume næfre wifman, ne læwede man, buton locahwæne 24 se bisceop oððe se ærce diacon oððe se prauost for arwurðnysse haton in to mete gan to beoderne; 7 se forlæte his wæpen æt þære dura. 7 gif hit neod beo þæt læwede men for worces þingan þæder in gangon, swa hi gedon hæbbon, swa beon hi on ofeste 28 utweard. 7 gif man preosthades cocas næbbe, 7 hit neod beo þæt læwede cocas (þæder) in gan, swa raðe swa hi geþenod hæbbon, swa beon hi ofstlice utweard.

XII. *De his que a clero in nocte de lecto surgente primum dicenda 32 atque operanda sunt.*

Nocturnis horis cum ad opus diuinum de lecto surrexerit clerus, primum sibi signum sanctę crucis [p. 34] inprimat per inuocationem Sanctę Trinitatis; deinde dicat uersum, 'Domine, labia 36 mea aperies, et os meum aduuntiabit laudem tuam'; deinde

19 hi] him MS.

30 þæder o. l. by diff. hand.

- psalmum, 'Deus, in adiutorium meum intende,' totum cum Gloria; et tunc preuideat sibi corpoream necessitatem naturæ, et sic ad oratorium festinet psallendo psalmum, 'Ad te, Domine, leuani animam meam'; et cum summa reuerentia et cautela intrans, ut aliis orantibus ibi non impediat; et tunc prostratus in loco congruo effundat preces in conspectu Domini, magis corde quam ore, ita ut illius uox uicinior sit Deo quam sibi, ita dicendo, 'Gratias ago tibi, omnipotens Pater, qui me dignatus es in hac nocte custodire, deprecor clementiam tuam, misericors Domine, ut concedas mihi diem uenturum sic peragere in tuo sancto seruitio, cum humilitate et discretione, qualiter tibi complaceat seruitus nostra.'
- 12 Et tunc omnes sint preparati stantes in loco suo in choro per ordinem, ut cum nouissimum signum cessauerit, cum summa humilitate et honestate referant laudes Deo, in conspectu angelorum eius. Et si alicui frequens tussis aut flegma ex pectore aut naribus ex-
- 16 crescit, post dorsum proiciat, aut iuxta latus, cante tamen et curiose, ut infirmis mentibus non uertatur in nausiam; et semper quod proicitur pede conculcetur, ut cum ad orationem curuantur, uestimenta eorum non sordidentur; et infra ecclesiam, et in
- 20 omni conuentu, seu et in porticu, hoc obseruandum est, ut quod spuitur semper pedibus conculcetur.

[p. 35] XII. *Be þam hwæt þa preostas sceolan cweþan oððe don þonne hi of bedde arisað.*

- 24 Nihhtlicum tidum þonne preostas of heora bedde to Godes þeowdome arisað, þonne bletsien hi ærest hi selfe mid Cristes rode tacene þurh geciginge þære Halgan Þrynnysse, 7 syððan cweðan þæt fers, 'Domine labia mea aperies et os meum adnuntiabit laudem
- 28 tuam'; þonne syððan þone sealm, 'Deus in adiutorium meum intende,' ealne to ende, 7 Gloria Patri; 7 syððan gangon to heora liehomlican neode, 7 æfter þam efstan to cyrcan 7 singan þisne sealm on wege, 'Ad te, Domine, leuani animam meam'; 7 mid
- 32 micelre arwurðnysse 7 wærscipe in gangon, þæt hi ne gehremmon nanno þæra þe un gebedum byð, ac cneowien him on gedreogere stowe 7 ageotan þær heora bena on Drihtnes gesylhðe, swiðor mid heortan þonne mid muðe, þæt heora stefu sy Gode gehendre 7
- 36 gehlystre þonne him syluum, 7 þus cweþon, 'Gratias ago tibi, omnipotens Pater, qui me dignatus es in hac nocte custodire,

deprecor clementiam tuam, misericors Domine, ut concedas mihi diem uenturum sic peragere in tuo sancto seruitio cum humilitate et discretionem, qualiter tibi complaceat seruitus nostra.' 7 syn ealle gearwe 7 standon on chore be endebyrdnysse, þæt swa se(o) æfte- 4 myste stund geendige, þæt hi sona mid miclere eadmodnysse 7 wynsumnysse herigeon heora Drihten on his engla gesihpe. 7 gif heora ænegum for unhæle hraca of breoste oððe snyflung of nosa derige, hræce 7 snyte bæftan him oððe adūn be his sidan, 7 þæt 8 fortrede, þe læs hit seocmodum [p. 36] broþrum 7 cisum wyrðe to wlættan; 7 wærlíce tredon þæt, þe læs heora reaf wurðon þærof fule, þonne hi on gebedum licgeað. 7 on cyrcan 7 on portice 7 on ælcere stowe, swa hwæt swa ma him fram hræce oððe snyte, fortrede 12 hit mid his fotum.

XIII. *De officiis diuinis in noctibus*

Hiemis temporibus, id est a Kalendis Nouembris usque in Pascha, iuxta considerationem rationis, octaua hora noctis surgendum est, ut modice amplius dimidia (*M. de media*) nocte pausentur, et iam digesti ad uigilias surgant. Post finitas nocturnas dicant uersum, 'Exultabunt sancti in gloria,' aut, 'Exultent iusti in conspectu Dei.' Deinde Cyrrieleyson et Orationem Dominicam. Et 20 fiat interuallum, excepto Dominicis diebus et festiuitatibus sanctorum, iuxta considerationem episcopi, uel eius qui sub eo est, id est, ut quadraginta aut quinquaginta psalmos possint cantare, secundum quod nisum fuerit, et hora permiserit. Et qui psalterii uel lectio- 24 nem (*M. -num*) aliquid indigent, meditationi inseruiant. Et non presumat aliquis in ipso interuallo tempore (tempore *not in M.*) dormire, nisi quem infirmitas cogit, et hoc per licentiam fiat; et qui aliter fecerit excommunicetur. Reliqui omnes ordinem uigiliarum 28 teneant usque ad matutinas dictas. Et in ipso interuallo summum silentium fiat, tam in uoce, quam in actu, uel incessu seu sono alicuius rei, ut liceat unicuique absque alterius inquietudine peccata sua cum gemitu et suspirio et lacrimis Deo confiteri, et 32 ueniam uel remissionem pro ipsis ab omnipotente Deo orando [p. 37] et petendo postulare.

XIII. *Be þam godcundan þeowdome an niht.*

Wintertidum, þæt is fram þam monðe Nouembre oð Eastru, be 36 þam þe hit ma mid gesceade aredian mage, to þære eahtoðan tide

9 fortredde.

12 mā.

37 mā.

þære nihte man sceal arisan, þæt hi slapon lytle mare þonne healfe niht, þæt swa þeah heora mete gemilt beo ær hi arison. 7 æfter þam þe se uhtsang beo gesungen, cweðe man þæt fers, 'Exultabunt sancti in gloria,' oððe, 'Exultent iusti in conspectu dei,' syððan 'Kyrrieleison' 7 'Pater noster'. 7 habbon þonne interuallum, þæt is hwil oððe rum betwyx uhtsange 7 dægeredsange, butan Sunnanuhtan 7 mæsseuhtan, þonne ne þearf nan interuallum beon. 7 we(o)rcuhtan besceawige se bisceop oððe se ealder þe under him byð, þæt se interuallum beo swa lang þæt (man) mage singan feowertig sealma oððe fiftig. oððe localu him þonne ræd pince. 7 se þe þonne sealmsanges oððe hwilcere rædinge behofað, smeage þonne georne. 7 ne gedyrstlæce nan broðor on þam interuallum to slapenne, butan hwa unhal sy, 7 se þonne hæbbe leafe; gif hwa elles do, sy he ascyred fram þæs dæges drince. 7 ealle georne healdon þa geendebyrdan wæ(c)ce(a)n oð dægredsang gesungen beo. 7 on þam interuallum sy healic swige, ægðer ge on stefne, ge on dæde, ge on færelde, ge on ælcum swege, þæt æghwile mage butan oðres hremminge his synna Gode andyttan mid geomurunge 7 sic(c)etunge 7 tearum, þæt hi æt þam ælmihtigum Gode heora forgyfnyse 7 lysse mid gebedum 7 mid halsingum begyton.

[p. 38] XIII. *De uigiliarum antiquitate.*

Antiqua est uigiliarum deuotio, familiare bonum omnibus sanctis. Isaias dicit, 'De nocte uigilat spiritus meus ad te, Deus.' Item 24 Dauid, 'Media nocte surgebam ad confitendum tibi super iudicia iusticie tue.' Hoc namque tempore uastator angelus transiens primogenita Egiptiorum percussit. Vnde et nos uigilare oportet, ne periculo Egiptiorum admisceamur. Isdem etiam horis uenturum 28 se esse Dominus in euangelio asseruit, unde ad uigilandum auditores suos exsuscitans, dicit, 'Beati serui illi quos, cum uenerit Dominus, inuenerit uigilantes.' 'Et si uespertina' inquit 'hora uenerit, et si media nocte, et si galli cantu, inuenerit (M. et inuen-) eos uigi- 32 lantes, beati sunt serui illi. Itaque et uos estote parati, quia nescitis qua hora filius hominis uenturus est.' Siquidem nec uerbis solis docuit uigilias, sed etiam confirmauit exemplo. Nam testatur euangelium quia erat Ihesus pernoctans in oratione Dei. Paulus 36 quoque et Silas in custodia publica, circa medium noctis orantes,

17 *færelde*] æ alt. f. e by scribe.
erased.

18 After *Gode* about four letters

himnum audientibus cunctis uincti dixisse memorantur; ubi repente terrę motu facto, et concussis carceris fundamentis, et ianuis sponte apertis, omnium uinacula sunt soluta. Unde oportet his horis psallendi orandique frequentiam nos in sanctis habere officiis, 4 finemque nostrum, uel si aduenerit, sub tali actu expectare securi. Est autem quoddam genus hereticorum superfluas estimantium sacras uigilias, dicentium noctem esse factam ad requiem, sicut diem ad [p. 39] laborem. Hi heretici Greco sermone Nictates 8 [M. Nyctages], hoc est, somniculosi uocantur.

XIII. *Be gefyrnesse haligra waccena.*

Gefyrn is þæt haligra waccena geornfulnys wæs synderlice gôd gecoren Godes halgum. Sanctus Isaias be þære waccan þus cwæð, 12 'Of nihte wacað min gast to þe, God.' 7 Daid cwæð, 'Midde nihte ic aras þæt ic wolde herian þe, Drihten, for þam domon þyre rihtwysnyse.' Witodlice on þisne timan nihtes se westenda engel ferde 7 Egyptiscere þeode ealle frumcennede acwealde. For þi 16 þonne wacion we, þe læs we beon gemengede wið þa Egyptisce(a)n frecednysse. Eac þam ylcan timan se Hælend on his godspelle his cyme toweardne cydde, þa þa he his þeowas wacian lærde, 7 cwæð þus, 'Eadige beoð þa þeowan, þe heora hlaford, þonne he cymð, hi 20 wæccende fint. Cume he on æfen,' he cwæð, 'cume he to middere nihte, cume he to hancrede, eadige beoð þa þe he wæccende gemett. For þi þonne beoð ge gearwe, for þon ge nyton hwilcere tide mannes bearn cymeð.' 7 witodlice na mid wordum anum þæt ure 24 Drihten wæccan tæhte, ac he hit eac mid his ageure bysne getrimde. Soðlice þæt godspel sægð þæt se Hælend wære ealle niht þurhwuniende on þam godcun(d)lican gebede. Paulus eac 7 Silas, þa hi wæron on þam folclican cwearterne, þa to middere 28 nihte gebædon (hi) hig silfe to Gode, 7 Godes lof hlude sungon, þæt ealle hit gehyrdon þe innan þam cwearterne gebundene wæron; 7 sona wearð micel eorðbyfung, 7 cwædon þa grundweallas, 7 þa dura sylfwylles asprungon, 7 heo[p. 40]ra ælces bendas aslupon. 32 For þi þonne on þam tidum us gebyrað to singanne, 7 ura gebeda geornfulnysse to hæbbenne on þam haligum þenungum, 7 urne endedæg mid swilcum anbide orsorhlice trymman 7 bewarian. An cyn gedwyldmanna is þa wenað þæt halige waccan syn idele, 7 36 hi cwæðað, 'Niht wæs geworht to reste ealswa dæg to worce.'

^a 17 *egyptisce*, n by scribe on an erasure.

22 *gemette*.

þa gedwyldmen man hæf on Grecise Nictates, 7 we on ure ge-
 peode slumeras hi magon oððe swefeceras nemnan, 7 eac hi ma
 mæg slaperas hatan.

4 XV. *De matutinis.*

De matutinorum antiquitate et auctoritate Daudid dicit, 'In
 matutinis meditabor in te, quia factus es adiutor meus.' Et alibi,
 'Preuenerunt oculi mei ad te diluculo, ut meditarer eloquia tua.'
 8 In nouo testamento, ex illo tempore quo Dominus noster Ihesus
 Christus in Bethlēem dignatus est nasci, matutine sollempnitatis
 officium per uniuersum mundum cēlebrari inualuit. Matutina
 autem luce radiante Dominus et Saluator noster ab inferis
 12 resurrexit, siquidem et eodem tempore cunctis spes future resur-
 rectionis creditur, cum iusti quasi a sopore somni resurgentes
 uigilabunt.

XV. *Be dægredsangum.*

16 Be dægredsanges gefyrnysse 7 ealderlicnysse Daudid cwæð, 'On
 dægred ic smeage ymbe þe, Drihten, for þam þu gewurde min
 helpend.' 7 eft he cwæð, 'Mine eagan forehradedon to þe on
 mergen þæt ic smeade þine spræca.' On þære niwan æ, of þære
 20 tide þe ure Drihten Hælend Crist on Bethleem wæs geboren, seo
 þenung þære dægredlican [p. 41] mæðde geond ealne middaneard
 wearð gemærsod. Soðlice þa se dægredleoma beorhte scymrode,
 þa Drihten, ure Hælend of helle aras, witodlice þære sylfan tide is
 24 gelyfd callum se hopa þæs toweardan ærystes, þonne þa rihtwysan
 swylce of slæpes swæfcunge arisað 7 syððan á on ecnysse waciað
 on myrlðe.

XVI. *De ora prima.*

28 Conuenientes clerici ad primam canendam in ecclesia, completo
 officio ipso, ante psalmum quinquagesimum, donent confessiones
 suas uicissim, dicentes, 'Confiteor Domino et tibi, frater, quod
 peccaui in cogitatione, et in locutione, et in opere; propterea
 32 precor te, ora pro me.' 'Misereatur tui omnipotens Deus, in-
 dulgeat tibi omnia peccata tua, liberet te ab omni malo, conseruet
 te in omni bono, et perducatur te in uitam aeternam.' Supplici
 corde certatim pro se orantes, hoc sibi faciunt. Hoc exemplo
 36 conueniunt (*M.* Hoc expleto, conueniant) ad capitulum cotidie.

19 *spræca*.

21 *þenung*] c alt. f. æ.

Et ex ista institutione, quam propter illorum utilitatem, Deo auxiliante, fecimus, in unoquoque die aliquod capitulum relegant preter diem Dominicum et quartam et sextam feriam et sollempnitates sanctorum, in quibus relegant tractatus et alias omelias, 4 uel quod edificet audientes. Ideo cotidie ad capitulum omnis clerus (*M.* omnes cleros) uenire constituimus, ut anima uerbum Dei audiat. Et episcopus, uel archidiaconus, uel qui in loco illorum preesse uidetur, ibidem quod iubere habet iubeat, et quod 8 corrigere corrigat, et quod faciendum sit, ordinare studeat. Et post lectionem recitetur etas mensis et lune, et nomina sanctorum quorum festa crastinus excipiet dies. [p. 42] Et postea pariter dicant uersum, 'Pretiosa est in conspectu Domini mors sanctorum 12 eius.' Quem sequatur oratio a priore, ita, 'Ipsi et omnes sancti intercedant pro nobis peccatoribus ad Dominum, ut mereamur possidere uitam eternam. Amen.' Deinde dicatur uersus, 'Deus, in adiutorium meum intende,' tribus uicibus, priore incipiente, et 16 ceteris respondentibus, 'Domine ad adiuuandum me festina'; subiungentes, 'Gloria patri,' et postea 'Kyrrieleyson', et orationem Dominicam, usque 'Et ne nos inducas in temptationem, sed libera nos a malo.' Item pariter dicunt (dicunt *not in M.*), 'Respice in seruos tuos' 20 usque in finem dicat (dicat *not in M.*) psalmi, subiungentes Gloria. Deinde prior dicat, 'Oremus! Dirigere et sanctificare et custodire digneris, Domine Ihesu Christe, Fili Dei uiui, hodie corda et corpora nostra et sensus nostros, in uia et in lege tua et in operibus 24 mandatorum tuorum ad dirigendos pedes nostros in uiam pacis, ut hic et in perpetuum, te adiuuante, salui esse mereamur, qui cum Patre et Spiritu Sancto uiuis et regnas Deus per infinita secula. Amen.' Deinde dicatur, 'Adiutorium nostrum.' Alii, 'In nomine 28 Domini, qui fecit celum et terram.' Post hæc, qui culpabilis est, postulet ueniam, et secundum modum culpe iudicium recipiet. Quisquis uero ueniam postulet pro culpa, quantum plus se humiliauerit, et se culpabilem asseruerit, tantum misericorditer ac 32 leuius a priore iudicetur. Necesse est enim ut omnes nostrę negligentie, id est cogitationum, linguę, uel operis, in presenti uita per ueram confessionem et humilitatem semper iudicentur, ut non post mortem [p. 43] reos nos faciant.

36

XVI. *Be primsangum.*

Donne preostas to cyrcan cumon heora prim to singenne, þonne

38 *cyrc(e)an*] the *e* by a diff. hand.

hi heora þenunge geendod hæbbon, ær þam fiftigan sealme, don hi
 heora andytnysse him betweonan 7 cweðon, 'Confiteor Domino et
 tibi, frater, quod peccaui in cogitatione, in locutione, et in opere;
 4 propterea precor te, ora pro me. Amen.' 'Misereatur tui om-
 nipotens Deus, indulgeat tibi omnia peccata tua, liberet te ab omni
 malo, conseruet te in omni bono, et perducatur te in uitam eternam.'
 7 þa þonne andswæriom, 'Amen.' Eadmodre heortan heora ælc for
 8 oðerne gebidde 7 þis don. 7 be þisse bisne cuman dæghwamlice
 to capitule. 7 of þisse gesettednysse þe we for heora pearfe þurh
 Godes fultum gesetton, ræde ma ælce dæge sumne cwide butan
 Sunnandæge 7 Wodnesdæge 7 Frigedæge 7 mæssedagum, þonne
 12 ræde ma beforan him halige trahtas 7 godspella anwrigenyssa 7
 þæt þæt getimbrie þa gehyrendan. Ði we gesetton þæt preostas
 dæghwamlice to capitule cumon, þæt seo sawul gehyre þær Godes
 word, 7 þæt se bisceop 7 se ærcediacon 7 þa ealderas þær to haton
 16 þæt man hatan scyle, 7 þær rihton þæt to rihtene sy, 7 þæt ma þær
 dihte swa ma don scyle. Æfter þære rædinge nemne ma þæs monðes
 dæg 7 þæs monan ylde 7 þæra sancta naman þe heora freols on mor-
 gen bið. 7 æfter þam cwæðe ma þæt fers, 'Pretiosa est in conspectu
 20 Domini mors sanctorum (eius).' 7 syððan se ealdor þæt gebed þus,
 'Ipsi et omnes sancti Dei intercedant pro nobis peccatoribus ad Domi-
 num, ut mereamur possidere uitam aeternam. Amen.' Siððan
 cweðan þæt fers, 'Deus in adiutorium meum intende' þriwa. [p. 44]
 24 Se ealdor hit beginne, 7 þa oðre andswarion, 'Domine ad adiuuandum
 me festina'; 7 þonne 'Gloria Patri'; 7 'Kyrricleison'; 7 'Pater noster,'
 oð 'Et ne nos inducas in temptationem, sed libera nos a malo'. Eft
 siððan þæt fers, 'Respice in seruos tuos,' oð þæs sealmes ende, 7
 28 þonne Gloria. 7 syððan cweðe se ealdor, 'Oremus. Dirigere et
 sanctificare et custodire digneris, Domine Ihesu Christe, Fili Dei
 uiui, hodie corda et corpora nostra et sensus nostros in uia et in lege
 tua et in operibus mandatorum tuorum ad dirigendos pedes nostros
 32 in uiam pacis, ut hic et in perpetuum, te adiuuante, salui esse
 mereamur, qui cum Patre et Spiritu Sancto uiuis et regnas Deus
 per infinita secula seculorum. Amen.' Þonne, 'Adiutorium nostrum.'
 'In nomine Domini, qui fecit cælum et terram.' Æfter þan se ðe
 36 gilti beo, bidde him forgifnysse, 7 æfter þæs gyltes mæðe sy him
 demed. 7 þam þe forgifnysse bidde, swa he eadmodra beo, 7 his

18 naman þe heo by the scribe on an erasure.

20 ei⁹, wr. o. l. by a diff.

hand.

25 oð] 7 MS.

30 cord^aç.

gyltes geþafera, swa micle mildelicor 7 leohtlicor him ma deme. Hit is neod þæt ealle (ure) gimeleasta, þæt is geþohta 7 spræce 7 weorca, on þis anwearda life þurh soðe andetnysse 7 eadmodnysse syn demede, þæt hi us æfter deaðe ne gedon scyldige. 4

XVII. *De opere manuum cotiliane (M. -no).*

Surgentes a capitulo uadunt (M. -ant), aut simul aut separatim, ad opus sibi iniunctum, ut ratio prestat, custodientes silentium, decantent salmos suos aut bini aut singuli, iuxta quod congruum 8 est, nihil aliud loquentes, nisi forte de ipsa arte et quod (et quod *not in M.*) necesse fuerit dicere, et hoc caute. Et quando inceperint opus suum, dicant, 'Benedictus es, Domine Deus, qui adiuuisti me et consolatus es me. Amen.' [p. 45] 'Misereatur nostri omni- 12 potens Deus. Amen.' Et quando communia opera non est necesse facere, unusquisque quod opus habet, faciat, quia otiositas inimica est anime.

XVII. *Be heora handa weorce dæghwamlice.*

16

Donne preostas fram capitule arison, gangon, oððe ætgædere oððe onsundrum, to þam worce þe him beboden beo mid gesceade, 7 healdon heora swigan, 7 singan heora sealmas, oððe twegen 7 twegen, oððe an 7 an, locahu hit þonne gelimplic beo, 7 ne sprecon 20 ymbe nan þing buton ymbe heora worc, 7 þæt gedreohlice 7 wærlice. 7 þonne hi heora worc beginnon, þonne cweðan hi 'Benedictus es Domine Deus, qui adiuuasti me et consolatus es me, amen.' 'Misereatur nostri omnipotens Deus, amen.' 7 þonne hi ne þurfon 24 gemæne worc weorcean, wirce ælc sum þing þæs þe his agen neod sy, 7 gepenceon þæt ydelnys is þære sawle feond.

XVIII. *De tribus horis diei.*

Horam tertiam et sextam et nonam Danihel et tres pueri suppli- 28 cationibus suis Domino deuouerunt. Scilicet ut ab ortu diei in tempus supplicationis tres hore porrectę Trinitatis nobis reuerentiam declararent. In hora tertia Spiritus Sanctus descendit super apostolos. In sexta hora Christus passus est. In nona hora 32 emisit spiritum.

XVIII. *Be þrym tidum þæs dæges.*

Vnderntide 7 middægtide 7 nontide se witiga Danihel 7 þa þry
3 onþisanweardalife.

haligan enihtas mid heora halsingum Drihtene beheton 7 gehalgedon. Swylce fram þæs dæges upspringe [p. 46] to halsungtiman preo tida syn forð aðenede, þæt hi þære halgan Þrynnyse wurðunge us geipton. To þære undertide se Halga Gast com ofer þa apostolas, 7 to middæges Crist þrowode, 7 to nones his halgan gast asende.

XVIII. *De hora vespertina.*

8 Vespertinum diurni finis officium sequitur et diurne lucis occasus, cuius ex ueteri testamento sollempnis est celebratio. Testis est Dauid, qui dicit, 'Dirigatur oratio mea,' et reliqua. In nouo testamento eodem tempore Dominus et Saluator noster
12 cēnantibus apostolis misterium sui corporis et sanguinis tradidit. His temporibus in honore ac memoria tantorum sacramentorum adesse nos decet Dei conspectibus, et personare in eius cultibus et laudibus.

16 XVIII. *Be æfentide.*

Æfter þissum tidum sona cymð se æfensang se gefylð ealles þæs dæges þeowdom, 7 þæs dæges leoht þonne eac wanoð. Of þære ealdan æ us is geswutelod seo mærsung þære tide, swa Dauid cydde
20 þa he cwæð, 'Drihten, si min gebed geriht up to þinre ansyne ealswa recels, 7 sy minra handa upahafu þe gecweme æfenofrung.' On þære niwan æ to þære ylcan tide Drihten, ure Hælend, ongemang his apostola gereorde began þa gerinu his þæs halgan
24 lichaman 7 blodes 7 him sealde. On þam timan on wurðunge 7 on gemynde swa micelra gerina us gedafenað þæt we on Godes gesihðe standon 7 drymon his lof on his þæm mærlīcan bigenge.

XX. *De completis.*

28 De completis cēlebrandis in patrum inuenitur exem[p. 47]plis, Dauid dicente, 'Si ascendero in lectum strati mei, si dederō somnum oculis meis, et palpebris meis dormitationem, et requiem timporibus meis, donec inueniam locum Domino, tabernaculum
32 Deo Iacob.' Nos autem si locus Domini esse uolumus, et tabernaculum ac templum eius cupimus haberi, in quantum possumus exempla sanctorum imitemur, ne de nobis dicatur quod legitur, 'Dormierunt somnum suum, et nihil inuenerunt omnes uiri
36 diuitiarum in manibus suis.'

20 *geriht*] over the *i* a diff. hand has added *t e*.

XX. *Be nihtsange.*

Be nihtsanga wurðungum is funden on haligra fædera bysnum, swa Dauid cwæð, 'Ne astige ic on bed mines crybbes, ne ic ne sylle swefcunge minum eagum, ne minum bræwum slæp, ne reste 4 minum þunwon(c)gum, ær ic gemete Drihtenes stowe 7 eardunge Iacobes Godes.' We þonne soðlice, gif we wyllað beon Drih[t]nes stow 7 his eardung 7 his templ, þonne sceolon we, swa miclum swa we mæst magon, geefenlæcean haligra manna bisua, þæt ne beo 8 on us gefylled þæt gecweden is, 'Slepon heora slæp, 7 nawiht ne fundon ealle weras welena on heora handum.'

XXI. *De recepto silentio post completum.*

Ex completo completorio (*M.* Expleto completo) summum silentium fiat, et orationes secrete fiant cum recordatione peccatorum, et postea gratias agant Deo, dicendo, 'Gratias ago tibi, Domine, sancte Pater omnipotens, eterne Deus, qui me dignatus es in hac die custodire, per tuam sanctam misericordiam concede mihi hanc 16 noctem mundo corde et corpore sic pertransire, qualiter, mane surgens, gratum tibi seruitium exsoluere [p. 48] possim.' Et cum magna cautela ambulent in ecclesia et in dormitorio; et cum ad proprium stratum uenerint, dum se collocauerit clerus, dicat 20 psalmum, 'Deus, in adiutorium meum intende' totum cum Gloria, et postea dicat uersum, 'Pone, Domine, custodiam ori meo, et hostium circumstantię labiis meis.' Sicut mane surgens postulauit sibi labia a Domino aperire (*M.* -ri), sic requiescens roget ponere 24 (*M.* poni) ori suo a Domino custodiam.

XXI. *Be þære swigan æfter nihtsange.*

Donne nihtsang gesungen beo, þonne habbon hi healice swigan 7 began digle gebedu mid g(e)m(ineg)unge heora sinna, 7 siððan 28 þancian Gode his mildheortnisse 7 heordredene, 7 þus cweðon, 'Gratias ago tibi, Domine, sancte Pater omnipotens, eterne Deus, qui me dignatus es in hac die custodire, per tuam sanctam misericordiam concede mihi ha(n)c noctem mundo corde et corpore sic 32

4 *sweftunge*] over the *t* a diff. hand has added *t*c. 5 *þunwon^egum*] the *o* alt. to *e* by a diff. hand. 28 *gym^e,unge^{ineg}*] the *y* has been erased, and the *e* and the *ineg* added by a diff. hand. 29 *mildan heortan*] both the *an*'s have been erased, and *nisse* added over the second by a diff. hand. 32 *in hacⁿ*] the scribe added the *n*, but forgot to erase the *in*.

pertransire, qualiter, mane surgens, gratum tibi seruitium exsoluere possim, *per Dominum*. 7 siððan mid miclum wærscipe gan of cyrcan to heora slæperne; 7 þonne hig to heora agnum bedde
 4 cunnon, 7 hi sylfe on heora reste geloged habbon, þonne cwæðan hi þone sealm, 'Deus in adiutorium meum intende' ealne to ende mid Gloria, 7 siððan ewepon þæt fers, 'Pone, Domine, custodiam hori meo, et hostium circumstantię labiis (meis).' Ealswa he bæd on
 8 uhtan, þa he aras, þæt Drihten his weleras to his lofe geponode, ealswa þonne he restan wylle, bidde his Drihten his muðes heord-ræddenne.

XXII. *De eo quod horas canonicas canonici religiose observare debent.*

[p. 49] Studeant sumopere canonici predictas horas uigilantissima cura custodire, et in his diuinum officium humiliter ac deuote persoluere. Mox enim ut auditum fuerit signum, festinanter
 16 ad ecclesiam conuenient, relictis omnibus quolibet fuerint in manibus, sic tamen ut non pereant. Et si longe ab ecclesia aliquis fuerit, ut ad opus Dei per horas canonicas occurrere non possit, agat opus Dei cum tremore diuino ubi tunc fuerit. Et preuideat
 20 custos ecclesie ut illa signa horis competentibus sonentur. Et caueant canonici ut non pompatice aut inhoneste uel incomposite et superbe intrent, aut stent, aut sedeant in ecclesia.

XXII. *Be þam þæt preostas heora tidsangas æwƿæstlice began.*

24 Gymon preostas miclum weorce þæt hi þas foresædan tida mid wacolle geornfulnysse healdon, 7 on þam þone godcundan þeowdom eadmodlice 7 estfullice gefyllon. Sona swa hi þæt beaen gehyron, swa efston hi ealle to cyrcan 7 forlæton swa hwæt swa hi on handa
 28 hæfdon; warnian swa þeah þæt hit amyrred ne wurðe. 7 gif hwa swa feor fram cyrcan heo þæt he (ne) mæge to ðam gesettan tidsangum cuman, gefylle þar þar he beo mid Godes ege þone godcundlican þeowdom. 7 besceawion þa cyreweardas þæt hi þa tida
 32 gedafenlicum timum hringon. 7 warnion þa preostas þæt hi mid prytum ne mid higeleaste ne mid unsidum ne mid ofermedum gan, oððe standon, ne ne sitton on cyrcan.

XXIII. *De diligentia psallendi.*

36 Vbiq̃ue credimus diuinam esse presentiam et oculos Domini speculari bonos et malos; maxime tamen hoc sine [p. 50] aliqua

dubitatione credamus, cum ad opus diuinum adistimus. Ideo semper memores sinus quod ait propheta, 'Seruite Domino in timore, et exultate ei cum tremore.' Et iterum, 'Psallite sapienter.' Et, 'In conspectu angelorum psallam tibi.' Ergo considerare- 4 mus qualiter oporteat in conspectu diuinitatis et angelorum eius esse, et orare, et sic stemus ad psallendum, ut mens nostra concordet uoci nostre. Nam si cum bonis hominibus uel potentibus (*M.* uolumus aliqua suggerere), non presumimus nisi cum humilitate 8 et reuerentia, quanto magis Dominus uniuersorum a nobis cum humilitate et puritate supplicandus est?

XXIII. *Be þæs sealmsanges geornfulnysse.*

Æghwær we gelyfað Godes andwyr[d]nysse 7 his eagan be- 12 sceawian góde 7 yfele; swiðost we swapeah buton ælcon twy we gelyfað, þonne we æt þam godcundum þeowdome standað. For þi þonne gemunon we þæt se witiga cwæð, 'Hyrað Drihtene mid ege, 7 gladiað mid hogum.' 7 eft he cwæð, 'Singað wislice.' 16 7 eft he cwæð, 'On engla ansyna ic singe þin lof.' For þi þonne besceawian we hu us gedafiue an þære godcundan gesihðe 7 on his engla us to gebiddene, 7 standon swa to urum gebede, þæt ure mod gepwærie ure stefne. Witodlice gif we ne durren æt godum 20 mannum 7 æt rícon nanes þinges gyrnan butan mid eadmodnysse 7 mid arwurðynsse, hu micle ma ealra gesceafta Drihten is eadmodlice 7 syferlice to biddene?

XXIII. *De eo quod non pompatice standum est in ecclesia.* 24

[p. 51] Mox autem, audito signo, omnes canonici festinent ad ecclesiam, et non pompatice aut inhoneste uel inconposite, sed cum Dei timore ingrediantur eam. Nec cum baculis aut cambuttis aut fustibus in choro, exceptis debilibus, sed religiosę illis standum 28 et psallendum est. Sunt etenim quidam clericorum qui in secularibus negotiis et disceptationibus pene totum infatigabiliter deducunt diem, et mox ut ecclesiam ad diuinum officium peragendum intrauerint, ita fatigari uidentur ut nec orationi uacare, 32 nec ad psallendum stare queant, sed potius sedentes, non diuinis, sed uanis solent instare loquelis, et secularia uerba et, quod dictu nefas est, turpia et obscena inuicem proferunt. Oportet namque ut ab his qui id faciunt, et ab illis qui eos forte imitari uolunt, iste 36

17 ansyna. So MS.

18 we us hu. — an] ^oan. MS.

exsecrabilis usus radicatus euellatur, secundum sententiam Domini dicentis, 'Domus mea domus orationis uocabitur.'

XXIII. *Be[þam] þæt hy na prutlice on cyrcan ne standan.*

- 4 Sona swa hi þæt cyrclice beacen gehyron, swa efston ealle preostas to cyrcan, 7 na prutlice oððe higeleaslice, ac mid Godes ege gangon in, na mid cygelum ne mid criccum ne mid stafum ne cumon hi binnan chore, buton hwa lef sý, ac arwurðlice standon
8 hi 7 singon. Sume preostas syn þe ungeteorode ealne dæg adreogað ymbe woroldþing 7 geflit, 7 sona swa hi into cyrcan to þam godcundan þeowdome cumað, swa beoð hi geteorode þæt hi ne magon hi gebiddan ne to heora sealmsange (ge)standan, ac sittað 7 beoð
12 abysgode þar na ymbe godcundlice þing, ac ymbe woroldþing, 7 [p. 52] (þæt sceandlic is to seeganne), ymbe fracede 7 fullice spræca. Hit gedafenað þæt we þisne asceoniendlican ungewunan grundlinga awirtwalian, ge fram þam þe hine doð, ge fram þam þe him
16 geefenlæcan wyllað, be ures driht[n]es cwide þe he cwæð, 'Min hus is gebedhus gcci(g)ed.'

XXV. *De proficiscentibus in itinere.*

- Quicumque ex clero in itinere cum episcopo uel cum alio profici-
20 scuntur, ordinem suum, in quantum iter uel ratio permiserit, non neglegent; et non eos debent preterire hore constitute, tam de officiis diuinis, quam aliunde.

XXV. *Be þam þe sculon farende beon.*

- 24 Swa hwyle preosthades manna swa on færeldre beo mid bisecope oððe mid oðrum men, healdan heora hades gerihto þæs þe hi be þæs weges geswince mid gesceade magon, 7 ne forlæton heora gesettan tida ne an godcundum þenungum ne on oðrum gesceadam.

- 28 XXVI. *De his qui in quibusdam leuioribus culpis delinquant.*

- Si quis ex clero ad opus Dei uel ad mensam tarde occurrerit, aut pro aliqua causa senior suus salmodiam uelut (*M. vel*) missas cantare ordinauerit, et hoc minime implenerit; et si fregerit
32 quippiam aut perdiderit, uel aliquid excesserit, et non ueniens continuo ante episcopum, aut ante eum qui sub eo est, ipse non (non *not in M.*) ultro satisfecerit, uel celauerit delictum suum,

3 The *þā* is wanting in the MS., but a seventeenth-century hand has added it. 6 *cyyclum*. 27 an] ^oan MS.

dum per alium cognitum fuerit, maiori subiaceat emendationi; nam si ipse sponte con[p. 53]fessus fuerit, leuiori subiaceat emendationi, secundum modum culpę; qui modus correptionis in episcopi, aut in illius iudicio qui sub eo est, pendeat. Qui in leuioribus 4 culpis deprehensus fuerit, in illa die priuetur a mense participatione, et in oratorio psalmum aut antiphonam non inponat, nec lectionem recitet. Refectionem cibi post clerorum refectionem accipiat, ut si uerbi gratia cleri reficiunt sexta hora, ille nona, si cleri nona, ille 8 uespera.

XXVI. *Be þam þe on litlum gyltum agyltað.*

Swa hwylc preost swa to late cume to tidsange oððe to beodferse, oððe him his caldor hwylcne sealmsaug oððe mæssunge 12 bebeode, 7 he þæt forgyrne; oððe gif he hwæt forlyst oððe tobrycð, 7 he sylfwilles ne cume to þam bisceope oððe to þam ealdre þe under him bið, 7 his gylt cyðe, þonne hit þurh oðerne man beo cuð, þæt he silf forhæl, þonne do ma him maran steore; gyf he 16 þonne sylfwylles hit andette, þonne underhnige he leohte bote æfter his gyltes mæðe. Seo mæðung is on þam bisceope 7 on þam ealdre þe under him bið. Þissum gemete ma sceal betan leuem culpam, þæt is leohtne gylt. Sy he on þam dæge þe he betan 20 scyle, ascyred fram gereorde, 7 on cyrcan ne beginne he sealm ne antiph[o]n, ne rædinge ne ræde. 7 ete ana his mete æfter broðra gereorde, swilce ic swa cweðe, gif broðra etan to middæges, ete he to nones, gif broðra to nones, he to æfenes. 24

XXVII. *De grauioribus culpis.*

Si quis clericus de ordine canonico grauioris culpę [p. 54] crimen commiserit, id est, homicidium, fornicationem, adulterium, furtum, uel his similia ex principalibus uitiiis, corporali castigationi subiaceat primitus; deinde quanto tempore uoluerit episcopus, uel qui sub eo sunt, carcerem uel exilium patiatur, sciens illam terribilem sententiam apostoli dicentis, 'Tradere huiusmodi hominem in interitum carnis, ut spiritus saluus sit in die Domini.' Et dum 32 in ipso carcere fuerit, nullus ei ex clero in ullo iungatur consortio, neque in colloquio, nisi cui prior insserit; et hic solus persistet in penitentia et luctu quamdiu priori uisum fuerit. Egressus uero de carcere, si episcopo, uel his qui sub eo sunt, uisum fuerit, agat 36 adhuc publicam penitentiam, id est, suspendatur ab oratorio, simul et a mensa; et omnibus horis canonicis ueniat ante hostium ecclesie,

ubi prior iusserit, iacens prostrato omni corpore suo, ante ipsum
 limitem ecclesie usque dum ingrediuntur omnes, et postea eriget se,
 et stet foris ecclesie ante ipsum hostium et impleat ibi officium
 4 surum in quantum potest; et iacens uel stans ante ipsum limitem
 cum nullo homine loquatur. Egredientibus de ecclesia, similiter
 prostratus iaceat, usque dum omnes egressi fuerint. Et de
 abstinentiæ (*M. -tia*) quamdiu uel qualiter episcopo, uel his qui
 8 sub eo sunt, uisum fuerit, mensura uel hora qua ei uiderint con-
 petere; neque a quoquam benedicatur usque dum reconcilietur.

XXVII. *Be þam heafodgiltum.*

Swa hwylc preost swa on geferrædene healices [p. 55] gyltes leahter
 12 gefremme, *þæt* is manslege, forliger, unrihtþæmed, oððe stale,
 oððe swylera healicra gylta ænigne, swinge hine ma sona ærest;
 7 siððan polige he cwearternes wræcsyð þa hwile þe þam bisceope
 oððe þam ealdre þince. 7 gemune he þone andryslican cwyde þe
 16 se apostol cwæð, 'Sylle ma þæs (ge)métes mann on his flæscas
 forwyrd, *þæt* se gast beo hal on þam drihtenlican dæge.' 7 þa
 hwile þe he on (þam) cwearterne beo, ne geþeode him nan of
 þære geferrædene to (ne) mid spræce, ne mid gefohtscipe, ac ana
 20 purhwunige he þara on hreowsunge, swa lange swa þam ealdre
 þince. Þonne he ut of þam cwearterne gange, gif þam bisceope
 7 þam ealdre þince, do he þonne gyt opene dædbote, *þæt* is *þæt* he
 beo ascyred fram cyrcan 7 fram broðra gereorde 7 fram eallum
 24 tidsangum, 7 cume to cyrcan dura, þær se ealdor bebeode, 7 liege
 þær astreht eallum lichaman ætforan þære dura oð ealle ofer hine
 inn beon agangen, 7 syððan arise 7 stande up butan cyrcan dura,
 7 gefylle þar his þeowdom be þam þe he mage; 7 liege he, stande
 28 he æt þære dura, ne sprece he wið nænne man. Þonne hi eft ut
 gan, liege he astreht, oð hi ealle ofer hine ut beon agangen. Ða
 forhæfednysse hæbbe he swa lange 7 a þá wisan þe þam bisceope
 7 þam ealdre þince, 7 þam gemete 7 þære tide þe him þince *þæt*
 32 hit gedafnie; ne him nan man nane bletsunge ne sylle oð he
 gefrefrod beo.

XXVIII. *De reconciliatione penitentis capitale crimen.*

[p. 56] Ordo penitentiam agentis publicam hoc est: suscipiens
 36 (*M. -pies*) cum quarta feria mane in capite Quadragesime, id est

12 forligeres unrihtþæmedes. 15 pence.

in capite ieiuniorum, et cooperies eum cilicio, et oras pro eo, et includes eum usque in cenam Domini; qui eodem die presentatus (*M. -ntetur*) in gremio ecclesie; qui dum uocatus uenerit ad reconciliandum ante episcopum uel clerum, cum omni humilitate 4 prostrato omni corpore super terram ante absidam, petat ab omnibus ueniam; et episcopus, uel qui sub eo est, dat orationes super eum ad reconciliandum in quinta feria, id est in cena Domini. 8

XXVIII. *Be þære frefrunge þæs þe hreowseð hēafodgýlt.*

Endebyrdnys þæs þe deð opene dædbo(te) þæt is: þu underfoh hine on Wodnesdæg onforan Lencgten, þæt is on caput ieiunii, 7 oferþece hine mid hēaran, 7 gebide for hine, 7 beclys hine oð an 12 þunresdæg ær Eastron, þæt is Cena Domini; 7 on þone dæg sy he broht to þære halgan cyrcan greadon; 7 þonne he þæder geclypod cume to frefrunge ætforan þam bisceope 7 þam preosthirede, þonne astrece he hine eadmodlice eallum lichaman an eorðan ætforan 16 þam rædinggrade, 7 bidde him æt eallum forgifnysse; 7 se bisceop 7 se ealdor gebiddon for hine mid eallum gebroðrum, 7 gefrefion hine on þone þunresdæg, þæt is on Cena Domini.

XXIX. *De confessionibus.*

20

Hortatur nos scriptura dicens, 'Reuela Domino uiam tuam, et spera in eum.' Item dicit, 'Confitemini Domino, quoniam in seculum misericordia eius.' Item, 'Delictum meum [*p. 57*] cognitum tibi feci, et iniustitias meas non abscondi.' Item, 'Confiteber 24 aduersum me iniustitias meas, Domine [*M. -no*], et tu remisisti impietatem peccati mei.' Et iterum, 'Confitemini alterutrum peccata uestra et deleantur.' Et alibi, 'Qui abscondit scelera sua, non dirigitur; qui autem ea confessus fuerit, saluabit animam 28 suam a morte.' Et Dominus in euangelio ait, 'Agite penitentiam, adpropinquabit enim regnum celorum.' Necesse est ut dummodo, suadente diabolo, multa contra uoluntatem et preceptum Domini commisimus, per ueram humilitatem et confessionem emendemus 32 penitentes, sicut patres sancti constituerunt. Et deinceps cum aliqua cogitatio mala in cor, suadente diabolo, uenerit, cito episcopo uel priori confiteamur, ut per ueram confessionem et penitentiam regnum Dei habere mereamur. Nimis enim improbus est qui ante 36 oculos Dei peccat et homini confiteri erubescit.

XXIX. *Be an*[*dytnyssum*].

Vs manað þæt halige gewrit 7 cwyð, 'Geopena Drihtne þinne weg, 7 hilt on hine.' Eft hit cwyð, 'Andyttað Drih(t)ne, for þam
 4 geond worolde is his mildheortnys.' Eft hit cwyð, 'Minne gylt ic dyde þe cuðne, 7 mine unrihtwysnysse ne behyde ic.' Eac eft
 cwyð, 'Ic andytte ongen me Drihtne mine unrihtwysnysse; 7
 þu forgeafe þa arleasnysse minre synne.' 7 eft, 'Andyttað eow
 8 betweox eowre synna, 7 hi beoð gedyledede.' 7 an oðre stowe hit
 cwyð, 'Se þe behyt his leahtras, ne bið he gerihtwysad; se þe
 hi soðlice andytt, he gehæð his [p. 58] sawle of deaðe.' 7 Drihten
 on his godspelle cwæð, 'Doð dædbote, soðlice heofena rice genea-
 12 læcð.' Hit is neod, þonne we fela þurh deofles lare doð ongean
 Godes wyllan 7 bebod, þæt we þurh soðe eadmodnysse 7 andytynsse
 betan þæt hreowsiende, ealswa hit gesetton halige fæderas. 7
 syððan þonne ænig yfel gepoht þurh deofles swæp on ure heortan
 16 cume, andyttan we þæt sona urum bisceope oððe gastlicum ealdre,
 þæt we moton þurh soðe andytynsse 7 dædbote habban heofena rice.
 þearle þwyr is se þe singað beforan Godes eagum, 7 forsceamað þæt
 he þæt men andytte.

20 XXX. *Ordo ad penitentiam agendam et confessionem faciendam.*

Hęc est ratio penitentię et confessionis nostrę que coram Deo et
 sacerdotibus eius a nobis pariter agende sunt, id est in unoquoque
 anno tribus uicibus, id est in tribus Quadragesimis populus fidelis
 24 suam confessionem suo sacerdoti faciat, et qui plus fecerit, melius
 facit. Monachi in unoquoque Sabbato, et clerici canonici in tertio
 Sabbato, (et cl. ca. in t. S. *not in M.*) confessionem faciant
 cum bona uoluntate episcopo aut priori suo. Quando uolueris
 28 confessionem facere peccatorum tuorum, uiriliter age, et noli
 erubescere, quia inde uenit indulgentia, et sine confessione non
 est indulgentia. Inprimis prosterne te humiliter in conspectu
 Dei in terram ad orationem, et roga beatam Mariam cum sanctis
 32 apostolis et martiribus et confessoribus, ut ipsi intercedant pro
 te ad Dominum, ut Deus omnipotens dignetur [p. 59] tibi dare
 sapientiam perfectam et scientiam et intelligentiam ueram ad
 confitendum peccata tua. Et postea surge cum fiducia et uera

1 *Be an* still there, the rest of the heading is gone.3 *drihtne*] *t* wr.

o. l. by diff. hand.

19 *m:n*] an *a* erased, the *e* by diff. hand.

credulitate ad sacerdotem, et dicat tibi sacerdos, 'Serue dei, credis in Deum Patrem omnipotentem, creatorem celi et terre?' 'Credo.' Iterum, 'Credis in Patrem et Filium et Spiritum Sanctum?' 'Credo.' Iterum, 'Credis quod iste tres persone, quomodo diximus, 4 Pater et Filius et Spiritus Sanctus, tres persone sint et unus Deus?' 'Credo.' Iterum, 'Credis quod in ipsa carne in qua nunc es, recipere habes quod egisti, et quod egeris siue bonum siue malum?' 'Credo.' Iterum, 'Credis resurrectionem et uitam esse 8 post mortem?' 'Credo.' Iterum, 'Vis dimittere omnia mala illis omnibus qui in te peccauerunt, ut Deus dimittat tibi omnia peccata tua, dicente eodem Domino in euangelio, 'Si remiseritis hominibus peccata eorum, remittuntur uobis peccata uestra?' 'Uolo.' Et 12 postea requirat eum sacerdos diligenter, si sunt secum opera mala que separant hominem, ut ait apostolus, a regno Dei. Hec sunt: mala cogitatio, malus sermo et otiosus, odium, inuidia, detractatio, maledictio, conuiuium, turpiloquium, scurilitas, dissimulatio, adu- 16 latio, murmuratio, cupiditas carnalis, elatio, desidia, pigritia, inhonoratio bonorum, inhonoratio cognatorum, inhonoratio dierum Dominicorum et sanctorum sollemnitatum, ignorantia, neglegentia, uana gloria, iracundia, auaritia, falsa testificatio, somnolentia, 20 intemperantia in cibus, rapina, gula, ebrietas, commessatio, [p. 60] fornicatio, adulterium, sacrilegium, superbia, periurium, furtum, homicidium, et his similia. Et postquam confessus fuerit sua peccata, si uult dimittere ea, da ei penitentiam, et si non uult 24 dimittere, non des ei penitentiam, quia non potes. Et si uult dimittere ipsa peccata, fac eum confiteri ea, et ad ultimum dicere, 'Multa sunt peccata mea in factis, in uerbis, in cogitationibus.' Tunc da ei penitentiam canonice mensuratam; et postea effunde 28 super eum orationes et preces. Cauendum est utique ne hi qui in grauibz peccatis incidunt, et hi qui in leuibz delinquant, equaliter iudicentur, sed secundum morbum adhibenda est medicina.

XXX. *Be þam hu man sceyle andytnysse underfon 7 dædbote* 32 *tæcan.*

Dis is þæt gescead þære dædbote 7 þære andytnysse þe we don scolon ætforan Gode 7 his sacerdon, þæt is ælce geare þriwa, on þam þrim Leugetenum ælc arwurðlice getriwe man do his 36 andetnysse his mæssepreoste, 7 se þe ofter deð, he bett deð. Munecas sceolon ælcere wucan, 7 preostas ymbe þreo wucan don

heora andytnysse heora bisceope oððe heora ealdre mid godum
 wyllan. Þonne þu wille andetnysse don þinra sinna, þonne do
 þu cafllice, 7 ne sceamie þe, for þam þanon cymð forgyfnys, 7 butan
 4 andetnysse nis nan forgyfnes. Ærest aþene þe eadmodlice to
 eorðan on Godes gesihðe to gebede, 7 bide þa eadigan Marian 7 þa
 halgan apostolas 7 halige martires 7 þa eadigan confessores [p. 61]
 7 þa gemærsodan fæmnan þæt hi gebiddon to Drih(t)ne for þe, þæt
 8 se ælmihtiga God gesylle þe full(n)e wisdom 7 gewitt 7 soð andgytt
 to andettene þine sinna. 7 siððan aris upp bealdlice mid truwan 7
 soðum geleafan to þam mæssepreoste, 7 cweðe se mæssepreost to þe,
 'Þu Godes þeowa, gelyfst þu an God Fæder ælmihti(g)ne scippend
 12 heofenes 7 eorðan?' Andswara þu, 'Ic gelyfe.' Þonne cweðe
 (eft) se mæssepreost, 'Gelyfst þu on Fæder 7 on Sunu 7 on
 Hali(g)ne Gast?' Andswara þu, 'Ic gelyfe.' Eft se preost,
 'Gelyfst þu þæt þas þri hadas þe we sædon, Fæder 7 Sunu 7 Halig
 16 Gast, synd þry hadas 7 an God?' Andswara þu, 'Ic gelyfe.' Eft
 se preost, 'Gelyfst þu þæt þu on þam sylfan flæsce þe þu nu eart,
 scealt underfon þæt þu gewyrest, swa god swa yfel?' Andswara
 þu, 'Ic gelyfe.' Eft se mæssepreost, 'Gelyfst þu ærestes 7 lif we-
 20 san æfter deaðe?' Andswara þu, 'Ic gelyfe.' Eft se preost,
 'Wylt þu forgyfan oðrum mannum ealle þa gyltas þe hi wið þe
 agylton, þæt God forgife þe þine synna, ealswa Drihten sylf on his
 godspelle cwæð, 'Gif ge forgyfað mannon heora gyltas, þonne
 24 beoð eow forgifene eowre synna?' Andswara þu, 'Ic wylle.'
 7 alsige se mæssepreost siððan geornlice, gif þa yflan dæda syn
 mid þe þe asciriað þone man fram Godes rice, swa se apostol cwæð.
 Þis synt þa þing: yfel geþanc, yfel spræc 7 idel, hatung, anda, tala,
 28 wyrging, hospp, fracod spræc, higcleast, lic(c)etung, twaddung, mure-
 nung, flæschlic grædignys, prutnys, aswundennys, sleacnys, unwur-
 pung goddra manna, [p. 62] unwurðung [maga], sunnandaga un-
 wurpung [7] freolsdaga, nytennys, gymeleast, ydel wuldor, yrsung
 32 gitsung, leas gecyðnes, slapolnys, ungemetfestnys metta 7 drinces,
 readlac, gifernys, dru(n)cennis, oferfyll, forliger, unrihthamed,
 deofolgild, modignys, forswarung, þæt is mæne aðas, stalu, mau-

1 Over *heora bisceope* is wr. mid godū willan.—the third *heora*] *heara*.
 11 an] *an*. MS. 28 I read *twaddung* (o alt. f. u), but the word has been partly
 erased and then inked over again, and some of the letters are badly
 formed. 30 *maga* is not in MS. 31 7 is not in MS. 34 *modignys* þæt is
mæne aðas forswarung.

slihtas, 7 swilce þing. 7 siððan se scyldiga þas synna geandett hæbbe, gif he hi forlætan wylle mid geswicednysse, þonne tæce ma him dædbote; gif he þonne geswican nele, ne tæce man him nane dædbote, for þam man ne mæg. 7 gif he wylle hi forlætan, 4 þonne gedo se preost þæt (he) hi geandytte, 7 æt þam ende cweþe, ‘Minra synna is fela on weorcum 7 on wordum 7 on geþancum’. 7 tæce him man siððan swilce dædbote æfter ealdorlicum gemete, 7 siððan do ofer hine halige gebeda 7 bena; 7 geþence þæt se s lichoma behofað wises lēces, 7 micle ma seo sawul. Wytodlice hit is to warnienne þæt ma þam þe an heafodleahtrum beoð befeallene, 7 þam þe beoð on leohhtlicum gyltum na gelice deme 7 scrife, ac be þære adle mæðe sy se læcēcraeft funden.

12

XXXI. *De excommunicatione culpæ.*

Si quis clericus contumax, aut inobediens, aut superbus, aut ebrius, aut detractor, aut fornicator, aut contradictor, aut bilinguis, aut rebellis, aut contentiosus, aut raptor, aut fur, aut murmurator, aut 16 increpator, aut indicti ieiunii transgressor, aut ad crucem standi et adorandi contemptor, aut in [p. 63] aliquod contrarium consistens, aut preceptis episcopi, uel eorum qui sub eo sunt, contemptor fuerit, sua uoluntate ueniam non petierit, hic secundum Domini 20 preceptum admoneatur semel et bis et ter secreto a senioribus suis, et si se non emendauerit, obiurgetur publice coram omnibus. Si uero neque sic se correxerit excommunicationi subiaceat. Si autem improbus est, aut minus intelligens, aut incorrigibilis, uindictæ 24 corporali subdatur.

XXXI. *Be amansumunge gylta.*

Gif hwylc preost beo toþunden, oððe ungehyrsum, oððe modig, oððe druncengeorn, oððe tælende, oððe unrighthæmere, oððe 28 wiðersprecend, oððe twyspræce, oððe wiðcoren, oððe geflittgeorn, oððe reafere, oððe þeof, oððe murene, oððe cidere, oððe gebodenes fæstenes forgægend, oððe Cristes rode tacnes forhogiend, oððe on ænige wisan beo gemét þwur ongen his bisceopes gebod 32 oððe his ealdres, 7 he sylfwylles forgifnysse ne bidde, gestandon his yldran hine æne oððe tuwa oððe þriwa æfter Godes gebode, 7 gif he þonne gyt ne geswice, þreage ma hine openlice beforan eallum broðrum. Gif he þonne gyt ne geswice be þam, þonne amansumige 36

10 an alt. by the scribe to on.

ma hine. Gif he þonne þwur sy, oððe unandgyttol, oððe earfoð-
rihte, þonne þreage ma hine lichamlicre swingle.

XXXII. *De quadragessime obseruationibus.*

- 4 Licet omni tempore nita christianorum simplex [p. 64] debet
(*M. debeat*) esse et sobria, maxime tamen religiosi mentibus conuenit
ut his diebus continentius uiuant, et sedula seruitute adherere Deo
contendant. Ideoque decernimus ut in illis quadraginta diebus ante
8 Pascha cum omni puritate mentis et corporis noster clerus, Deo
iubente, in quantum potuerit, se custodiat. De cibi et potus per-
ceptione, in quantum Deus auxilium dederit, parcitatem habeat, id
est, ut cotidie, exceptis diebus Dominicis, a capite Quadragesimi
12 (*M. -mae*) ad sanctum Pascha, post dictam uesperam in refectorio
reficiat, et ab illis cibis se absteineat uel potu, sicut episcopus, uel
qui sub eo sunt, cum ratione constituerit. Et alibi neque in ipsa
ciuitate, neque in monasteriis, neque in quibuslibet locis, neque
16 in domibus propriis, his quadraginta diebus non (*non not in M.*)
reficiant, nisi ubi hora competente ad cibum suum accipiendum pro
utilitatis causa longe fuerint et adesse cum fratribus non potuerint.
Lectioni uero clerici in his quadraginta diebus, exceptis Dominicis
20 suis, a prima dicta usque ad tertiam plenam uacent, et fores
claustrii, nisi necesse fuerit, non egrediantur, nisi episcopus, aut qui
sub eo est, iudicauerit ut fiat, quod faciendum est. Et post tertiam
cum tempore (*M. tunc temporis*) capitulum habeant, et postea faciant
24 quod congrua (*M. -uum*) fuerit, siue in orando (siue in or. *not in*
M.) siue in legendo, siue in operando.

XXXII. *Be Lencgtenes gehealdsumnysse.*

- Deah ælcere tide cristenra manna lif scyle [p. 65] andfeald beon
28 7 syfre, swiðost swa þeah æwfæstum modum gedafenað, þæt hi
Lencendagum forhæfendlicust libbon, 7 geornfullum þeowdome
hy sylfe Gode geþeodon. For þi þonne we beodað þæt on þam
feowertigum dagum ær Eastron mid alre syfernysse modes (7)
32 lichaman ure preosthyredas hi sylfe gehealdon. 7 an metes þigene
7 drinces habbon swa micle forhæfednysse swa him þonne God
geunne. 7 ælce dæge butan Sunnandæge fram Lencenes anginne
oð Eastron æfter æfensange etan on beoderne, 7 fram þam metton
36 7 drincum hi forhæbbon hi (þe) se biscoop 7 se ealdor þonne
32 -hyredas^a] the upper a by the scribe (!), the lower by a diff. hand on an
erasure.—an] :n (an a erased).

gesetton. 7 elles nahwer ne an þære ceastre, ne an þam mynstrum,
 ne on nanum stowum, ne furðon on heora agenum husum þis[sum]
 feowertigum dagum ne gereordigen hi, butan hwa for hwilecere
 nytwyrðnysse swa feor beo þæt he þam gedafenlicum tidum [to] 4
 broðra gereorde cuman ne mage. 7 on rædinge beon preostas
 abysgode fram ærnemergen oð undern eal þis feowertig daga,
 butan þam Sunnandagum, 7 ne eumon hi butan claustris durum,
 buton hwile neod beo, 7 se biscoop 7 se ealdor þæt lyfon, þæt hi 8
 gefyllon, þæt hi don sceolon. 7 æfter underntide hæbbon heora
 capitul, 7 æfter þam wyrce on [þam] þæt him gedafenlic sy, oððe
 on gebedum oððe on rædinge oððe on weorce.

XXXIII. *De temporibus in quibus semel [p. 66] aut bis in die 12*
clericis reficiendum est.

A Pascha autem usque ad Pentecosten bis in die canonici re-
 ficiant, et carnem manducandi licentiam habeant, nisi penitentes,
 preter tantum quartam sextamque feriam. A Pentecosten uero 16
 usque ad natiuitatem Sancti Iohannis Baptistę similiter bis in die
 reficiant et a carne abstineant. A natiuitate Sancti Iohannis
 usque ad transitum Sancti Martini, sicut antea bis in die reficiant,
 quarta et sexta feria a carne abstineant. Ab ipso transitu Sancti 20
 Martini usque ad natalem Domini a carne omnes abstineant, et
 usque ad nonam ieiunent, et omnibus his diebus in refectorio
 reficiant. Et post natalem Domini usque in caput Quadragesimę
 secunda et quarta et sexta feria in refectorio ad nonam reficiant. 24
 Reliquis his diebus duabus uicibus in refectorio reficiant. A carne
 uero quarta et sexta feria his temporibus abstineant. Et si dies
 festus in diebus his feriis talis uenerit, si permiserit prior, carnem
 manducent pro infirmitate. 28

XXXIII. *Be tidum on þam preostas sceolon etan æne oððe tuwa.*

Fram Eastron oð Pentecosten tuwa on dæg etan preostas, 7 etan
 flæsc be leafe, butan þa dædbetendan, buton Wodnesdæge 7 Frige-
 dæge. Fram Pentecosten oð Sancte Iohannes gebyrdtide, þæs 32
 fulwihteres, ealswa eton tuwa on dæg 7 forgan [p. 67] flæsc. Fram
 Sancte (Iohannes) gebyrdtide oð Sancte Martinus forðsið ealswa

1 (twice) an] :n (an a erased). 2 þis. 4 After *tidū* two letters have
 quite faded. 6 þ:s] an i has been erased. 32 After *iohs* two or three
 letters erased. 34 *iohannes* wr. by the scribe o. l. In the text *iacobes* was
 wr. and then erased.

eton tuwa on dæg, 7 Wodnesdæge 7 Frigedæge forgan flæsc.
 Þonne fram Sancte Martinus mæssan oð midne winter forgan
 ealle flæsc, 7 fæston to nones, 7 ælc[e] þara daga eton on beo-
 4 derne; 7 on þone timan Wodnesdæge 7 Frigedæge forgan flæsc.
 Gif þonne þam dagum hwilc freolsdæg gescyt, gif se ealdor lifð,
 hi moton flæsc etan for untrumnyse.

XXXIII. *De festiuitatibus sanctorum.*

- 8 Illud intimare conplacuit ut nos et clerus noster festiuitatibus
 Domini et Sancte Marię uel duodecim apostolorum, seu et reliquo-
 rum sanctorum quorum usus est in ista prouincia annis singulis
 cęlēbrare, in quantum Deus possibilitatem dederit, officium diui-
 12 num die noctuque procuremus. Et episcopus, uel qui sub eo est,
 in Natinitatę et Epiphania Domini et Pascha et clausum (*M. clauso*)
 Pasche et Ascensione Domini et Pentecosten et festiuitate (*M.*
-tatibus) sanctorum prouincię suę, in domo sua ad ipsos cleros
 16 refectionem faciat, si presens est, et si absens est his diebus, tunc in
 refectorio habeant refectionem sufficienter, sicut superius scriptum
 est. Et postquam de refectorio exierint, in caminata bibent duabus
 uicibus aut tribus, qualiter consolatio sit, et ebrietas non dominetur.
 20 Aliis uero diebus festis, sicut mos est ecclesię, iuxta quod melius
 prelati possunt, clericis [p. 68] suis cibum potumque ministrent.
 Et illud interea caueant prelati, ne id quod dare debent, aut
 possunt, qualibet dissimulatione, aut tenacitate, subditis subtrahant,
 24 ne paupertatis occasione compulsi, per diuersa uagari ac se turpibus
 implicari negotiis cogantur, relictoque ecclesiastico officio, incipient
 indiscipline uiuere et propriis uoluptatibus deseruere; et prelati
 qui eis necessaria largiendo a Domino remunerari poterant, distriete
 28 et seuerē iudicentur.

XXXIII. *Be haligra freolse.*

- Ðæt eac us lyað þæt we geeyðon þæt we 7 ure preostas on þam
 drihtenlican freolsum 7 Sancta Marian 7 þæra twelf apostola
 32 7 þæra þe imman seyre gewuna is to healdenne ælce geare beon
 geornlice to þære nihte 7 to þam dæge on þam godcundan þeow-
 dome abisgode, swa us þonne God mihte sylle. 7 se bisceop oððe
 se ealdor sceal habban þa preostas ealle on his agenum bo[l]de þas
 36 dagas, þæt is Cristes gebyrtdid, 7 Twylftan dæg, 7 Easterdæg,

7 se forma Sunnandæg ofer Eastrun, 7 Drihtnes upstige, 7 Pentecosten, 7 þæra Sancta mæssedagas þe beoð innan scire, 7 do him þar blisse, gif he on neaweste beo; gif he on neaweste ne beo, wite he þæt hi habban innan heora beoderne þæt fulle, ealswa we 4 beforan writon. 7 siððan hi of beoderne gan, [p. 69] drincan innan heora fyrluse tuwa oððe þriwa, locahu þonne seo glæduys beo, huru þæt þær druncen ne rixie. Oðrum freolsdagum don þa ealdras be mynstres gewunan heora underþeoddan preostum [on] 8 mete 7 on drince swa hi betst magon. 7 warnian onmang þam þa ealdras, þæt hi ne for dylmengon ne ne for uncyston þa þing þe hi syllan sceolon oððe magon heora underþeoddum, þe læs hi neadþearf[e] intinga nyde þæt hi widdor worien, 7 hi sylfe on fracodlicum 12 þingum abysgion, 7 forlæton heora cyrclicon þenunga, 7 beginnon butan lare libban, 7 heora agenum lustum þeowian; 7 þonne þa ealdras þe æt Gode sceolon mede niman, gif (hi) þa neadþearfan þing rihtlice heora underþeoddan ne dydan, þurh þa gymeleaste 16 moton beon styrnlice 7 strange forðemed.

XXXV. *Ut non aliquis presumat alterum cedere aut excommunicare.*

Vetetur in hoc ordine canonico omnis presumptionis occasio, id 20 est, ut nulli liceat quemquam fratrem suum excommunicare aut cedere, quamvis aliquis sua presumptione ipsum ad hoc irritet; non est suum aut (aut *not in M.*) vindicare aut in uerbis aut in factis, sed ad priorem ueniat, et ille secundum ordinem ipsam 24 causam definiat. Et qui hoc facere presumpserit, ab episcopo uel ab eo qui sub eo est, iudicetur.

XXXV. *Be þam þæt nan ne gedyrstlæce oðerne to beatanne ne to amansumigenne.* 28

[p. 70] Sy on ælcra preostgesamnunge ælc þrystnes forboden, þæt is þæt nan ne durré nanne his broðra amansumian oððe beatan, peah hwa þristlice oðerne to þæm gegremie, for þam ne gedafenað him his teonan to wreccne, ne an worde ne an worce, ac cume to 32 þam ealdre, 7 he þonne þa sace endebyrdlice gesibbie. 7 gif hwa of þisum do þristlice, sy he fram þam bisceope 7 fram þam ealdre þe under him is, þread.

6 *glædnys*] the MS has *gesetnis* and over it the scribe has wr. *t glædnys*.
11 *neadþearf | intingu.* 29 *Ðy on ælcra preostgesamnunge is ælc.*

XXXVI. *Ut in congregatione canonicorum nulli liceat alterum defendere.*

Omnibus modis cauendum est ut pro nulla occasione alter presumat alium defendere, nec quasi parentelę obtentu, ut (*M. aut*) aliqua amicitia aut familiaritate, id est (est *not in M.*) a canonicis presumatur, quia grauis occasio scandalorum in congregatione ex hac causa oriri solet. Quod si quis transgressus fuerit, a priore acius 8 cohereatur, ut ceteri timorem habeant.

XXXVI. *Be þam þæt on preosthyrede nan ne geþristlæce oðerne mid wo to wergegne.*

Ælcum gemete warnie ma þæt nan on preosthyrede þurh nan
12 antimber ne gedyrstlæce oðerne wergean, ne þurh mægsibbe, ne
þurh nane freondrædene, ne þurh gepoftscipe, for þam þurh þæt
þing cymð micel æswicung on geferrædene. Gif þonne hwa þis
ofergægð, sy he teartlice þread fram his ealdre, þæt ealle þa oðre
16 him ondræden.

XXXVII. *De zelo bono quem debent serui [p. 71] Dei habere inuicem.*

Sicut est zelus amaritudinis qui malum separat (*M.S. est z. amari-*
20 *tudinis malus, qui sep.*) a Deo et deducit ad infernum, ita est zelus
bonus, qui separat a uitiiis et deducit ad Deum et ad uitam æternam.
Hunc ergo zelum feruentissimo amore exerceant serui Dei, id est,
ut honore se preueniant inuicem, et infirmitates suas sine corporum
24 siue morum patientissime tollerent. Et si qua uitia reperta fuerint,
reprimenda sunt, et castigatio adhibenda est, cum his a quibus
hoc commissum est, ut ait apostolus, existant qualiter uitia si orta
fuerint, possunt destruere, et ad meliorem statum unumquemque
28 prouocare, quia scriptum est, 'Qui diligitis Dominum, odite malum.
Nam qui diligit iniquitatem, odit animam suam.' Nam ille animam
suam et (et *not in M.*) bene diligit qui se custodit, et alios ad
exemplum bone conuersationis, et uerbis et operibus, trahit.

32 XXXVII. *Be þam godan æfeste þe Godes þeowas him betwenan sceolon habban.*

Ealswa biter æfest is, þe ascyrað fram Gode 7 gelæst to helle,
ealswa is god æfest, þe ascyrað fram leahtrum 7 gelædt to Gode
36 7 to þan ecean life. Þisne æfest sceolon Godes þeowas weallendre

lufe healdan, þæt is þæt heora æle oðerne betweenan him wurðion, 7 heora untrumnyssa ge sawla ge lichom[en]a betweenan him gepylðelice forberon. 7 gif hwilce leahtras beon fundene, [p. 72] ofþricean þa, 7 don steore þam þe þa gefremedon, ealswa 4 se apostol cwæð, 7 beon swilce þæt swa raðe swa þa leahtras upp asp(r)ingon, þæt hi þa toweorpen, 7 to þære selran drohtnunge ælcne tihton, for þan hit is awriten, 'Ge þe Drihten lufiað, ascuniað yfel. Witodlice se þe lufað unriht, se asceonað his sawle.' 8 Soðlice se lufað his sawle wel, se þe hine sylfne gehylt, 7 oðre to bisne godre drohtnunge mid wordum 7 weorcum tilhð.

XXXVIII. *De infirmis canonicis.*

Si aliquis ex clero infirmatur, episcopus, uel qui sub eo est, 12 habeat maximam curam de illo, et caueat ne neglegatur infirmus, sed sicut reuera Christo, ita ei seruiatur. Quibus infirmis sint mansiones deputate, rationabiliter disposite, condigne, apte, ubi esse possint; et sit unus ex clero deputatus timens Deum, qui 16 circa infirmum maximam curam gerat de omnibus necessitatibus eius; et habeat solacium, si opus est, iuxta quod constituerit prior; et sciat, si bene ministrauerit, gradum bonum sibi a Deo acquirit (*M. acquiri*). Sed et ipse infirmus consideret in honore Dei sibi 20 serui, et non superfluitate sua contristet seruientem sibi. Et hoc interdicendum non est (*M. indicendum est*) quod infirmo licet omni hora cibum et potum sumere, quando desiderauerit, uel possit, si oportune non possit. 24

XXXVIII. *Be seocum preostum.*

Gif ænig preost gesiclod beo, se bisceop 7 se [p. 73] ealder habban his micle gymene, 7 warnion þæt se seoca forgimed ne beo, ac swa georne swylce sylfan Criste hyre man him. 7 beon þam 28 seocan wununga fundene gesceadwislice 7 endebyrdlice 7 wurðlice 7 þæslike, þær hi beon magon; 7 si an preost þærto gesett þe Godes ege hæbbe, þe micle gymene hæbbe ymb þone seocan 7 ymbe ealle his neoda; 7 finde man him fylst, 7 frofor, locahu se ealdor 32 dihte; 7 wite he, gif he wel þenað, he begyt gode mede æt Gode. Wite eac se seoca þæt him man for Godes arwurðnyssse þeowað, 7 ne gedrefe he mid his oferflowennysse þone þe him hyrsunað. 7 nel(l)e we na forbeodan þæt se seoca on ælene sæl æt 7 wæt þiege, 36

2 lichoma.

5 leahtr^aes] the second e partially erased.

þonne hine lyste oððe he mæge, þonne he gedafenlicum tidum
ne mæg.

XXXVIII. *De uestimentis (M. uestimentis) et calciamentis
+ clericorum.*

Illa dimidia pars cleri qui seniores fuerint, annis singulis acci-
pian cappas nouas et uestes laneas nouas; et ueteres, quas
preterito anno acceperunt, semper reddant, dum accipiunt nouas.
8 Et alia pars dimidia cleri illas cappas et ueteres uestes quas
illi [*M. illis*] seniores sui singulis annis reddunt, accipiat. Et
illi seniores suas cappas et uestes quas reddere debent, non com-
mutent. Et unusquisque cleri senioris annis singulis tres camsiles
12 accipiat, et unusquisque cleri iunioris annis singulis duas camsiles
accipiat. Calciamenta uero omnis clerus annis [*p. 74*] singulis
pelles bucinas, et solas, paria quattuor accipiat. Et uestimenta in
transitu sancti Martini, et camsiles in Pascha, et calciamenta in
16 Kalendis Septembris habeant.

XXXIX. *Be preosta gyrlan 7 heora gescy.*

Se healfa dæl þæra preosta þe ylðran beon nimon ælce geare
niwe cæppan 7 wyllene reaf niwe; 7 þa ealdan reaf þe hi þæs
20 ærran geares namon, agifon hi æfre þonne hi niwe nimon. 7 se
healfa dæl þære geferrædene þe gingra bið nime þa ealdan cæppan
7 þa reaf þe þa ylðran þonne alætað. 7 witon þa ylðran þæt hi
na ne behwyrfon þa reaf þe hi agifan sceolon. 7 ælc on þam
24 ylðran heape nime ælce geare þry oferslipas, 7 ælc þæra þe
gingran sin nimon twegen. 7 ælce geare to preosta gescy finde
man biccene heorðan, 7 seower gemacan sceona finde man ælcum.
7 nimon heora werreaf to Sancte Martinus mæssan, 7 oferslipas
28 to Eastron, 7 heora gescy on þam monðe Nouembre.

XL. *De elemosinis accipiendis.*

Si aliquis uni sacerdoti promissa (*M. pro missa*) sua uel pro
confessione, aut clerico pro psalmis et ymnis, seu pro se ipso uel
32 pro quolibet caro suo, aut uiuente aut mortuo, aliquid in elemo-
sinam dare uoluerit, hoc sacerdos uel clericus a tribuente accipiat,
et exinde quod uoluerit faciat. Si autem a tribuente ad omnes
sacerdotes aliquid in elemosinam datum fuerit, hanc elemosinam

communem habeant, et [p. 75] psalmodia (*M.* -diam) uel missas misericorditer pro illo faciant.

XL. *Be ælmessena nême.*

Gif hwa anon mæssepreoste his behat for his andetnysse behæt, 4
oððe gif hwa hwylcum oðres hades preoste hwile þing for his
sealmsange 7 for his gebedrædene behæt, for hine sylfne oððe for
hwilc[ne] his freonda, cucera oððe deadra, nyme þa ælmessan se
mæssepreost oððe se cleric þe him man sylle, 7 ateo swa he wylle. 8
Gif hwa þonne hwæt eallum preostum to gemænre ælmessan sylle,
hæbbon þæt ealle gemænlice 7 leanion þæt mid mæssan 7 mid
sealmsangum mildelice þam þe hit him doð.

XLI. *De mensura a sacerdotibus in eleemosyna accipienda.* 12

Nimis graue eis esse existimamus, si tam ingentium onera
peccantium solis illis sacerdotibus contigerit portare, quia facilius
Dei misericordiam plures impetrant quam unus, quia unusquisque
de propria conscientia sua debet metuere, quanto magis de alienis 16
peccatis supra uires debet sibi non sarcinam peccatorum cumulare.

XLI. *Be þam gemete þe mæssepreostas ælmessan niman magan.*

We taliað þæt hit hefitime sy þæt þa hefian byrþena micelra
synna mæssepreostas ane aberan, for þam eað magon manege Godes 20
[p. 76] mildheortnysse begytan þonne an, for þan ælc hæfð on his
agenum ingeþance þæt he him sylfum adræde, hu micle ma, gif
hwa mid ælfremedum synnum ofer gemet wile hine sylfne gesyman
7 gehelf(g)ian. 24

XLII. *De cura quam in populo sibi commissa (M. -misso) habere clerici debent.*

Cauendum nobis est ne in periculum pro nostra neglegentia, ut
ita dixerim, absque baptismo et confirmatione et confessione et 28
predicatione in quadam securitate positus incurrat noster populus.
Unde constituimus ut bis in mense per totum annum, de quinto
decimo die in quinto decimo, uerbum salutis ei predicetur, qualiter
ad uitam aeternam, Deo auxiliante, perueniat. Et si omnibus 32
festis et Dominicis diebus assiduata (*M.* assidua) fuerit predicatio,
utilior est; et iuxta quod intelligere uulgi possit, ita pre-
dicandum est.

7 hwilc:] one letter erased.

XLII. *Be þære gymene þe preostas sculon habban in þam folce þe him betæht bið.*

Miclum is us to warnienne seo frecednys for ure gimeleaste,
 4 swilce ic swa secge, þæt ure folc ne wurðe losod þurh nane or-
 sorhnysse, butan fulwihte 7 bisceopunge 7 predicunge 7 andytnysse.
 For þi þonne we gesettað þæt tuwa on monþe, þæt is ymbe
 feowertine niht, man æfre þam folce bodige mid larspelle, hu hi
 8 þurh Godes fultum magon to þam ecean life becuman. 7 þeah
 hit man ælce Sunnandæge singallice 7 freolsdæ[p. 77]ge dyde, þæt
 wære betere. 7 do ma þa larbodunge be þam þe þæt folc under-
 standan mage.

12 XLIII. *Cui committi debeant stipendia pauperum.*

Euangelicis atque apostolicis instruimur documentis in colli-
 gendis hospitibus; et ideo ante omnia operam dare debere ut
 merito de nobis a Domino dicatur, 'Hospes fui, et collegistis me.'
 16 Proinde oportet ut prelati ecclesię, precedentium patrum exempla
 sectantes, aliquod preparent receptaculum ubi pauperes colligantur,
 et de rebus ecclesię tantum ibidem deputent, unde sumptus neces-
 sarios iuxta possibilitatem rerum habere ualeant, exceptis decimis
 20 quę de ecclesię uillis ibidem conferuntur. Sed et canonici tam de
 frugibus quam etiam de omnibus elemosinarum oblationibus in
 usus pauperum decimas libentissime ad ipsum conferant hospitale.
 Et boni testimonii frater constituatur, qui hospites et peregrinos
 24 mendicantes, utpote Christum in illis, suscipiat, eisque necessaria
 libenter pro uiribus administret. Qui etiam ea que in usus
 pauperum cedere debent, nequaquam in suos usus reflectat, ne cum
 Iuda oculos Domini furante sententiam dampnationis excipiat.
 28 Et prelati cauere debent ne curam pauperum parui pendant.
 Et clerici, si aliis temporibus nequeunt, saltem quadragesimi
 (M. -simali) tempore, pedes pauperum in competenti lauare debent
 [p. 78] hospitali, iuxta illud euangelium (M. -gelicum), 'Si ego
 32 Dominus et magister laui uobis pedes, quanto magis debetis alter
 alterius lauare pedes,' et cetera. Quapropter expedit ut in competenti
 loco hospitale sit pauperum, ubi perfacilis ad illud ueniendi conuentus
 fieri possit fratrum. Quod si is cui hospitale commissum est curam
 36 pauperum neglexerit, eorumque res in suos usus retorserit, quantum
 (M. quanquam) diuina ultione dignus sit, seuerius quam ceteri
 delinquentes a prepositis iudicandus est, et a ministerio remo-

uendus; nec immerito, quippe qui et pretia peccatorum et alimenta pauperum et thesaurum cēlo recondendum suis aptauit usibus.

XLIII. *Be þam hwilcum hwæðer man scyle betæcan þæra ælmesmanna bilyfne.* 4

Godspellicum 7 apostolicon larum we syn gemingode þæt we cumliðe beon; 7 þi we sceolon ætforan oðron þingon hogian þæt be urum gewyrhtum ure Drihten be us cweðe, 'Ic wæs cuma 7 ge underfengon me.' For þi þonne hit gerist þæt þæs mynstres 8 ealdras gyman haligra fædera bysna, 7 gegearcion sum hus þæt þa þearfan inne magon beon gesomnode, 7 of mynstres þingon swa micel þærto don þæt hi magon þær þearfe habban, be þam þe þæs mynstres mihta beon; 7 butan þam do ma þæra tuna 12 teoðunga þæder þe to mynstre hyrað. And ælc preost of his wæstmum 7 of þam cyrclican ælnessan to þæra þearfena neode [p. 79] þæder lustlice his teoðunga do. 7 sette ma þærto getrywne broðor þe þa cuman 7 þa wædlan 7 þa ælpeodigan mid swylcre 16 arwurðnesse underfo, swylce Crist sylfa þær come, 7 he him hyra neode be his mihtum do, 7 georne þenige. And warnie se broðor þæt he na þæra þearfena þing to his agenre neode ne do, þe læs he þolieþæt ylce forwyrd þæt Iudas dyde, þe stæl þæt feoh þæt he Criste healdan 20 getrywlice sceolde. 7 warnian þa ealdras þæt hi ne forgyman þæra ælmesmanna þearfe. 7 þa preostas, gif hi ne magon an oðerne timan, huru hi sceolon on Lengtendagum an gedreogum huse ælmesmanna fet þwean, ealswa se godspellica cwyde cwyð, 24 'Gif ic, þe eom eower hlaford 7 lareow, þwoh eowre fet, swa micle ma eower ælc sceal oðres fet þwean.' For þi þonne hit gedafnað þæt þæra cumena hus beo an gedreohre stowe, þær ma eaðe mage to cuman. Gif þonne se broðor þe cumena hus betæht bið, 28 forgimeleasað þæra ælmesmanna þearfe, 7 gif he heora þing to his agenre neode deþ, wrecon þa ealdras hit on him swa micle teartlicor swa he maran wites is wyrðe þonne oðre gyltende, 7 don hine of þære wycan; 7 be gewyrhton, þa he to his woroldneode dyde 32 þæra synna alysinge 7 þæra þearfene fodan 7 þone [p. 80] goldhord þe he sceolde on heofenan gelogian.

XLIIII. *De prepositis.*

Quamuis omnes qui presunt prepositi rite dicantur, usus tamen 36 obtinuit eos uocari prepositos qui quandam prioratus curam sub

6 *sceolþlon.* 8 *hit] his* MS. 24 *godspellican.* 33 *þearfene.* So MS.

aliis prelatiſ gerunt. Hi tamen qui iuxta morem hunc prepositi uocantur, tales et tam strennui cōstituendi sunt, qui et uitę probabiles (*M. -lis*) sint, et ea quę sibi iniuncta sint (*M. sunt*),
 4 fideliter humiliterque expleant; et pro eo quod aliis prelati sunt, nequaquam parui pendent canonica instituta, sed quando (*M. quanto*) plus implicantur in fratrum curis, tanto magis studeant cęlestibus obtemperare monitis. Debent igitur cuncte congrega-
 8 tioni utiles esse, et de ministerio sibi commissio fideliter prodesse. Ea uero que fratribus dare debent, cum caritate tempore oportuno incunctanter prebeant, quatenus a Domino de fidei administra-
 10 tione gradum bonum sibi adquirant.

12 XLIIII. *Be þam prauostum.*

Ðeah ealle þa þe ealdordom habbað on geferrædene rihtlice
 14 magon prauostas beon cigede, swa þeah ure gewuna hylt þæt we
 þa synderlice prauost hatað þe under oðrum ealdrum þære prauost-
 16 scyre synderlice gymað. Ða þonne þe æfter þam gewunan beoð
 prauostas genemde, sceolan cefe 7 swilce beon gecorene þæt hi
 afandodes lifes 7 drohtnunge [p. 81] beon, 7 þæt hi þa þing þe
 him bebodene beoð, getrywlice 7 eaðmodlice gefillon; 7 na þurh
 20 þæt þæt hi oðrum beoð foresette, ne forgymon hig þa preostlican
 gesetednyssa, ac swa hig swiðor beon on heora broðra neode
 abisgode, swa hi geornlicor hyrsumion þam heofenlican bebodum.
 Hi sceolon beon nytwyrðe ealre geferrædene 7 fremfulle of þære
 24 note þe him betæht bið. 7 þa þing þe (hi) broðron don sceolon,
 don hi mid lufe gedafenlicum tidum butan (ge)wande, þæt hi æt
 Drihtene þur[h] hyra getrywan hyrsumnyse godne wurðmynt
 begytan.

28 XLV. *Quales uicem prelatorum in congregatione fungi debeant.*

Oportet eclesię prelatos ut de congregatione sibi commissa tales
 eligant boni testimonii fratres in quibus onera regiminis secure
 possint partiri. Quibus etiam talem conferant dignitatem, ut uice
 32 illorum fungentes, et inobedientes canonica censura corripere, et
 obedientes hortando ad meliora ualeant prouocare. Non con-
 stituendi sunt personaliter, aut eo ordine quo in collegio fratrum
 admissi sunt, sed secundum uitę meritum et spiritalium donorum
 36 prerogatiuum (*M. -am*). Qui et in congregatione assidui sint, et

15 prauost^{as}scyre.

16 beoð] beon MS.

26 þur.

fratrum curam peruigili studio gerant. Et sicut alios precedunt magisterio, ita nimirum innocentis uite informant [p. 82] exemplo, ut, iuxta apostolum, exemplo sint ceteris in uerbo, eruditiores (erud- not in *M.*) in conuersatione, in caritate, in fide, in castitate, 4 et cetera. Qui etiam, si prioratus sui causa intumescere ceperint, et cure fratrum nichil perpenderit, et si crebro admodum, incorrigibiles extiterint, a ministerio propellantur, alique in loco illorum qui strenue peragere possint constituentur. 8

XLV. *Be þam þe wrixl ealdordomes on geferrædene habban sceolon.*

Hit gedafnað þæt mynstres ealdras of þære geferrædene þe him betæht byð, swa godes hlisan broðor geceosan on þam hi mægen 12 þa byrðena hyra recedomes todælan. 7 sillon þam eac swylcne wurðmynt, þæt hi heora gemete ge þa ungehyrsuman æfter preostlicre steore þreagon, ge eac þa gehyrsuman 7 þa godan tihton to þam beteran. Ne sint hi to settenne þærto be hades wurðmynte 16 ne be þære endebyrdnyse þe hig to geferrædene comon, ac æfter heora lifes geearnunge, 7 æfter sinderlicum 7 gastlicum gyfum. 7 beon hi singallice an geferrædene, 7 þurhwacole gimene þæra gebroðra habbon. 7 ealswa hi on lareowdome forestæppað oðre, 20 swa don hi eac mid (ge)bisnunge unsceaðpiges lifes þæt, ealswa se apostol cwæð, hi beon to bysne oðrum, ge an wordlare, ge an drohtnunge, [p. 83] ge an soðre lufe, ge an geleaffulnessse, ge an clænnysse, ge an eallum godum weorcum. Gif þonne hi for heora 24 ealdordome aginnon to modgenne, 7 forgimeleasian þæra broðra gymeune, 7 gif him man styre gelome 7 hi geswican nellon, þonne aweorpe ma hī of heora note, 7 sette þa þærto þe cafllice pone wurðmynt, gefyllan magon. 28

XLVI. *De pueris nutriendis custodiendisque.*

Sollerter rectores ecclesiarum uigilare oportet ut pueri et adolescentescens qui in congregatione sibi commissi nutriuntur uel erudiuntur, ita iugibus ecclesiasticis disciplinis constringantur, 32 ut eorum lasciua etas et ad peccandum ualde procliuam nullam possit reperire locum quo in peccati facinus corruat. Quapropter in huiusmodi custodiendis et spiritaliter erudiendis talis a prelati constitutus est uite probabilis frater qui eorum curam 36

summa gerat industria, eosque ita artissime constringat, qualiter, ecclesiasticis doctrinis imbuti et armis spiritalibus induti, et ecclesie utilitatibus decenter parere ad (M. et ad) gradus ecclesiasticos
 4 quandoque digne possint promoueri. Prona est enim omnis etas ab adolescentia in malum. Quisquis autem in clero puer est aut
 adolescentes (M. Q. a. in clero puberes aut ad-) existunt, omnes in uno conclaui atrii commorentur, ut lubricae etatis annos non in luxuria,
 8 sed in disciplinis [p. 84] ecclesiasticis agant, deputati probatissimo seniori, quem et magistrum doctrine et testem uite habeant, et cetera. His itaque premissis, oportet ut probatissimo seniori pueri ad custodiendum, licet ab alio erudiantur, deponentur.
 12 Frater uero cui hec cura committitur, si eorum curam parui penderit, et aliud quod non oportet docuerit, aut eis aliquam cuiuslibet lesionis maculam ingesserit, seuerissime correptus ab officio amoueatur, et fratri alii hi commit[t]antur, qui eos et
 16 innocentis uite exemplis reformat (M. informet), et ad opus bonum peragendum excitet.

XLVI. *Be cildra fostre 7 heordrædene.*

Geornlice þæs mynstres ealdrum gedafenað to gymenne þæt þa
 20 cild 7 þa geonglingas þe man fet 7 lærð on geferrædene, beon swa fæstlice behealdene mid mynsterlicum larum 7 steorum þæt seo plegole geogoð, þe byð hræd to singienne, ne mage nane stowe aredian þe heo an mage an ænig(n)e gylt befeallan. For þi þonne
 24 to heora heordrædene 7 to gastlicre lare sceal beon swyle ealdor to gesett, þe beo afandodes lifes broðor, þe heora gymene healicre geornfulnysse begange, 7 hi swā stearelice healde, þæt hig mægen beon an cyrelicum larum gelærede 7 mid gastlicum wæpnum
 28 gescrydde, 7 mægen on cyrcan nytwy[r]ðnyssum arwurðlice hyrsumian, [p. 85] þæt hig æt sumum cyrre beon wyrðe to þam miclan hadum to nimene. Soðlice ælc geogoð fram cildhade bið hræd 7 for(ð)loton to yfle, gif þær steor ne bið. Swa hwile swa an
 32 preosthirede cild bið oððe geonglingas, wunion ealle (þa) an anre fæstre wununge, þæt þa gear þæs slyporan geogoðhades ne beon adrogene an ydelum gælsan, ac an circlicum larum; 7 beon betæhte afandodon ealdre, se beo heora leornunge lareow 7 gewita hira
 36 lifes drohtnunge. Amang þam hit gedafenað þæt man betæce

5 Cp. Conc. Aquisg. c. 135 *Si quis in clero puer est aut ad. ex.* 18 The heading faded in parts. 22 *mage*] the *m* is nearly covered by a blot.

30 *hadum*] *hade* MS. 31 *for*] *ð* in diff. hand. 32 *an an* | *rede fæstre*.

acunnedon ealdre þa cildro to healdenne, þeah hi æt oðrum leornian. Gif þonne se broðor þe þeos gimen betæht bið, heora gimene forgimeleasað, oððe elles hwæt lærð þæs þe ne gedafnað, oððe wom ænigre dare (heom) on gebrincð, þreage hine ma fæstlice 4 7 do hine of þære note, 7 betæce hi oðron breþer þe him gebysnige lifes nuscæðþignysse, 7 to fremminge awecece godes worces.

XLVII. *Ut omnes canonici ad completorium ueniant.*

Expletis religiosissimo obsequio horis competentibus diurnis 8 officiis ab omnibus canonicis, dato signo, deuotissime ad completorium ueniendum est, incipiente nocte. Quo completo, oportet ut non epulis et potationibus, uanisque inseruiant loquelis, sed his penitus postpositis, humiliter [p. 86] et honeste dormitorium 12 petant. Et nequaquam duo in uno lecto, sed singuli in singulis lectis quiescant. Lucerna quoque in eodem dormitorio noctis tempore iugiter ardeat. Nichil denique inhonestum aut indecens in dormitorio geratur ab aliquo; nec quispiam aliquem inquietare 16 presumat, nec ad uerba inutilia et otiosa prorumpere cogat. Huius capituli contemptor specialiter a prelatiis et magistris seuerissime corripitur.

XLVII. *Be þam þæt ealle preostas to nihtsange cumon.*

20

Donne ealle þa dæglican tida þæs æwfe stan þeowdomes be dæglicum tidsangum preostas gefyllede habbon, 7 ma to nihtsange cnylle, þonne gan hi eaðmodlice to on þære nihte angynne. 7 siððan nihtsang geendod beo, ne began hig siððan heora wiste, 24 ne heora drinc, ne idele spræca, ac forlæton þæt, 7 arwurðlice 7 eaðmodlice gan to hyra slæpyrne. 7 na ne slapon twegen on anon bedde, ac ælc synderlice reste. 7 byrne þær leoht inne ealle niht. 7 ne do heora nan nan þing ungedafenlices innan heora 28 slæpyrne; ne nan ne (ge)þristlæce oðerne to wæccanne, ne ne genyde þæt he unnyt(te) oððe idele word sprece. Se þe þonne þisne cwyde forhogie, sy he synderlice 7 teartlice þread fram þam ealdron 7 lareowum.

32

XLVIII. *De Cantoribus.*

[p. 87] Studendum summopere cantoribus est, ne donum sibi diuinitus collatum uitiis fedent, sed potius illud humilitate et castitate et sobrietate et ceteris sanctarum uirtutum ornamentis 36

1 accunnedon.

4 heō o. l. in a diff. hand.

exornent, quorum melodia animos populi circumstantis ad memoriam amoremque cęlestium, non solum sublimitate uerborum, sed etiam suauitate sonorum que dicantur erigat. Cantorem, sicut
 4 traditum est a sanctis patribus, et uoce et arte preclarum illustremque esse oportet, ita ut oblectamenta (*MS. has -ta, alt. f. -to, M. -to*) dulcedinis animas incitent audientium, et cetera. Cantores itaque non propter donum sibi collatum se ceteris superbiendo preferant,
 8 sed humiliter socios exhibeant. Et prouidendum est illis quando temperate, quando sublime (*M. submisce*) diuinum agatur officium, scilicet ut secundum numerum clericorum et officii qualitatem. et temporis prolixitatem cantum protendant, et uoces moderentur
 12 ceterorum. Sonum etiam uocalium litterarum bene atque ornate perstreant (*M. proferant*). Hi uero qui huius artis minus capaces sunt, donec erudiantur melius, conuenit ut sileant, quam cantare uolendo quod nesciunt, aliorum uoces dissonare compellant. Psalmi
 16 namque in ecclesia non cursim, aut in excelsis atque inordinatis, seu intemperatis uocibus, sed plane ac lucide cum compunctione cordis recitentur, ut et recitantium mens illorum dulcedine paschatur, [p. 88] et audientium aures illorum pronuntiatione de-
 20 mulceantur, quoniam quamuis cantilene sonus in aliis officiis excelsa soleat fieri uoce, in recitandis tamen psalmis huiuscemodi uitanda est uox. Constituantur interea seniores fratres, probabilioris scilicet uite, qui tempore statuto uicissim cum cantorum scola sint,
 24 ne hi qui discere debent, aut otiosi (*M. otio*) uacent, aut inanibus et superuacuis fabulis instent. Si uero cantores superbi extiterint, et artem quam diuinitus adiuti didicerint, aliis insinuare rennuerint, grauiter ac seuerè iudicentur, ut, emendati atque correcti, talentum
 28 sibi a Deo collatum aliis erogare procurent.

XLVIII. *Be þam sangerum.*

Hyt is to gymene miclum worce þam sangerum, þæt hi mid leahtrum ne awlæton hira godcundan gyfe, ac ma hig geglengan
 32 mid eaðmodnysse 7 mid clænnysse 7 mid syfernysse 7 mid haligra mægna frætwung[e], þæt se dream þæs folces mod þe hine gehyrð, anbryrde to gemynde 7 to lufe þæra heofenlicra myrhða, na þæt an mid bludnysse þæra worda, ac ma mid wynsumnysse þæra dreama.
 36 Hit gedafnað, swa us halige fæderas tæhton, þæt þa sangeras beon

30 After þi a letter erased.
 36 *fæderas*] s added in a diff. hand.

33 *frætwung*.

35 *þære w.*

wynsume an stefne 7 an cræfte, þæt seo wynsume swetnys getiht
 þa mod þe hi gehyrað up to engla dreamum. Ða sangeras þonne
 þurh þa gife þe him [p. 89] is gegyfen, ne læton ætforan oðrum hi
 sylfe þurh modignysse, ac beon eaðmodlice geferan hyra geferena. 4
 And him is to warnienne þonne hig nyðor oððe ufor þone god-
 cundan sang hebbað, þæt hig be þæra preosta menege 7 be þære
 þenunge mæðe 7 be þæs timan lenge heora sang dragon, þæt heora
 ealra stefen geþwærie. Ðone sweg eac þara fif clipiendra stafa 8
 slea hi wel 7 endebyrdlice. Ða þonne þe pises cræftes cræftican
 ne synt, oð þæt hi hit bet geleornion, gerislicere byð þæt hi
 swigion, þonne hi willon singan þæt hi ne cunnon, 7 gemacion
 þonne þæt þa oðre heoð ungedryme. Ne sceal ma sealmas an 12
 cyrcan ofstlice singan, ne oferhlude, ne unendebyrdlice, ne un-
 gemetlicum stefnum, ac openlice 7 beorhte mid heortan anbryrd-
 nysse, þæt þara singendra mod beo mid þære swetnysse fedd,
 7 þæra hlystendra earan of þam dreame abryrde 7 gegladode; for 16
 þam þeah hit an oðrum þenungum gewuna sy þæt ma hludre
 stefne bruce, an þam sealmsange ma æfre sceal þa hludan stefne
 forbugan. 7 beon amang þam ealde gebroðro afandodes lifes to
 gesette, þe sitton mid þære sceole þonne hi singað, þæt þa þe 20
 leornian sceolon ydele ne beon, ne an unnyttan spellon abysgode.
 Gif þonne þa sangeras modige beon, 7 gif hi þone cræft þe hi þurh
 Godes gife ge[p. 90]leornodon oðrum forwyrnan, þreage hi ma
 teartlice, þæt hi, gebete 7 gerihte, þæt pund oðrum dælan þæt him 24
 God befæste rihtlice to dælenne.

XLIX. *Quales ad legendum et cantandum in ecclesia constituendī sunt.*

Tales ad legendum et cantandum in ecclesia constituentur qui 28
 non superbe, sed humiliter, debitas Domino laudes persoluant, et
 suauitate lectionis ac melodie doctos demulceant, et minus doctos
 erudiant; plusque uelint in lectione uel cantu populi edificationem
 quam popularem uanissimam adulationem. Qui uero hæc docte 32
 peragere nequeunt, erudiantur prius a magistris, et instructi hæc
 adimplere studeant ut audientes edificent.

XLIX. *Be þam þe on cyrcan sceolon rædan 7 singan.*

Swilce sceolon beon an cyrcan gesette to rædenne 7 to singenne 36
 þe na modelice, ac eadmodlice, gefillon þa godcundan heringa, 7 mid

6 þære^a preosta.

36 Swilce] Hwilce MS.—ræd|denne.

wynsumnysse þære rædinge 7 þæs dreames gegladige þa gelæredan
 7 lære þa ungelæredan; 7 wilnion hi swiðor an þære rædinge
 7 an þam sange þæs folces getydnysse þonne heora ydelan herunge.
 4 Ða þonne þe þis gelyfedlice don ne magon, tyn heora lareowas
 hi þæt hi gelærede be[on], 7 þæt hi wurðlice þæt don þæt þa beon
 gebette 7 an heora heortan getymbrode þe hit [p. 91] gehyrað.

L. *Modus correctionis.*

- 8 Quanquam contemptores canonicarum institutionum episcopali
 precipue iudicio plectendi sunt (*M. sint*), iuxta modum culparum,
 ut supra retulimus, mensura tamen extendenda est correctionum.
 Et hæc omnia iure in prelatorum pendeant (*M. pendent*) iudicio,
 12 quod (*M. quo*) discretissime temperanda sunt. Necesse est enim
 ut idem prelati circa delinquentes medici peritissimi imitentur
 factum, scilicet ut, adhibita magne discretionis cura, quid cuique
 congruat, quidue conueniat, adhibeant, hoc summopere perpendentes
 16 ut iuxta quantitatem uulnerum exhibeant fomenta curationum,
 quatinus nec alteri dent quod noceat, nec alteri subtrahant quod
 iuuat (*M. iuuat*). Omnis usus (*M. Omissis*) igitur his quorum
 etati delinquenti parcendum non est, sed potius eorum latera, ne
 20 indurescant, uirgis assidue tundenda sunt, qualiter erga ceteros
 delinquentes iuxta auctoritatem diuinam et sanctorum patrum
 exemplum traditionesque, id fieri oporteat, stricte breuiterque
 ostendatur. Si quis frater in congregatione canonica constituitur
 24 (*M. -tutus*) horas canonicas frequentare neglexerit, aeccliamque
 non religiose, sed pompaticè uel incomposite, intrauerit, et opus
 Dei negligenter exsecutus fuerit, ad collationem uenire distulerit,
 obedientiam a magistris sibi [p. 92] iniunctam agere recusauerit,
 28 in legendo et cantando uel in ceteris ecclesiasticis disciplinis iuxta
 uires studium non exhibuerit, ad mensam, non necessitate, sed
 uitio, tarde occurrerit, e claustris sine licentia exierit, sine licentia
 uero (*M. per licentiam*) egressus extra constitutum sibi placitum
 32 moram fecerit, in plateis ire aut in biuiis residere temptauerit, in
 dormitorio aliquid indecens aut inhonestum, uerbis uel actibus,
 perpetrauerit, alicubi nisi in dormitorio cum ceteris absque causa
 ineuitabili dormire presumerit, fratribus caritatis officio obedienter
 36 seruire neglexerit, discordiam, quam scriptura Dei detestatur,
 inter fratres seminauerit, et huic institutioni contumax aut super-

bus aut murmurans extiterit, et cetera huiusmodi agere temptauerit, hic primo secundum Domini preceptum non solum et secundo ac tertio, quinimmo crebrius admoneatur; et si his ammonitionibus non cesserit, publica obiurgatione corripiatur. Quod 4 si et his renisus fuerit, ceteris sibi alimentis interdictis, pane tantum usque ad dignam satisfactionem utatur et aqua. Si uero nec sic correxerit, separetur a mensa et a societate fratrum, et a choro psallentium remouetur, et seorsum in locum (*M. loco*) 8 huiusmodi neglegentibus a prelati constituto stare cogatur, ut saltem rubore sequestrationis emendetur. Dein si his modis [*p. 93*] incorrigibilis extiterit, et etas permiserit, ut ait Salomon, ‘Stultus uerbis non corrigitur,’ congrua ei uerberum adhibeatur castigatio, 12 secundum beati Gregorii sententiam, ‘Qui iubentis uerba non audit, uerberibus admoneatur, ut ad bona desideria penę trahant, quem premia non inuitant.’ Ceterum si talis fuerit, quem aut etas aut qualitas persone uerberari non siuerit, publica obiurgatione 16 et ieiuniorum continua afflictione et sequestrationis rubore huiusmodi corripiatur, usque dum digna penitentię satisfactione ueniam consequatur. Si uero uterque, et qui flagellatur, et quem flagellari etas aut qualitas persone prohibet, adhuc incorrigibiles extiterint, 20 sit locus intra claustra canonicorum, sicut multis in locis noscitur esse, quo ad tempus retrudantur, et secundum modum culpę castigentur, secundum apostolum, ‘Tradite Satane huiusmodi homines in interitum carnis (*M. traditi S. in int. c.*), ut spiritus saluus sit in die 24 Domini.’ Quod si etiam tot saluberrimis ammonitionibus et castigationibus necdum paruerint, fiat pro eis ab omni congregatione communis oratio, ut a Domino sanentur postremo. Si prorsus inemendabiles et incorrigibiles apparuerint, ne per plures eorum dira 28 serpent contagia, necesse est ut, a ceterorum societate utpote oues morbidę separati, ante presentiam [*p. 94*] deducantur episcopi, ut ab eo canonica auctoritate publice dampnentur. Si uero quis in collegio canonicorum criminalem culpam ammiserit, huic nulla est danda 32 dilatio, quin aut sponte penitentiam pro admissio crimine gerat, aut si id agere resultauerit, coram episcopo deducatur, ut ab eo publica multetur penitentia. Meminisse enim oportet rectores quod columba in diuinis scripturis ecclesia appellata est, que non 36 unguibus lacerat, sed alis pie percutit. Unde etiam illis summo opere obseruandum est ut, sicut premissum est, iuxta modum culparum et personarum atque etatum omnino ipsa correctio sit

temperata, ut nec uitium desidiæ inoleseat, nec correctio mansuetudinis modum excedat, ne, ut ait beatus Maximus, aut solutior lenitas conibentiam non prebeat peccanti, aut immoderata seueritas a lapsu non reuocet delinquentem. Sed et hoc illis nichilominus cauendum est, ne errata delinquentium alicuius rei liuore feriant, sed potius, ut ait beatus Augustinus, sint criminum persecutores et hominum liberatores. Oderint uitia, diligant homines. Oderint quod instinctu diaboli ingestum est, diligant quod Dei bonitate creatum est. Teneant in manu baculum et uirgam: baculum uidelicet, quo aliorum [p. 95] uiuorum inbecillitates spiritaliter sustentent, uirgam uero, qua uitia delinquentium zelo rectitudinis feriant.

Delinquentibus interea excommunicatis fratribus nequaquam debent ceteri fratres fauere, aut eos suis adulationibus decipere, aut eorum errata defendere, sed potius opem ferre ut equitatis censura districte corrigantur.

16 L. *Be þam gemete þære steore.*

Deah þa forhigendan þæra preostlicra gesetednyssa beon healice þæs bisceopes dome to witnienne be þæs gyltes gemete, swa we bufan ær sædon, swa þeah ma sceal healdan gemet an þære rihtinge. 7 ealle þa þing beoð an þæra ealdra dome mid miclum gesceade to gefadigenne. Soðlice hit is micel neod þæt þa silfan ealdras don ymbe þa giltendan þam gemete þe góde læcas doð ymbe gewundode, þæt hi mid miclum gesceade pone læcedom gefadion. 7 do heora ælcum þæt he agyte þæt þam þonne gedafenian wille, 7 miclum weorce þæs gimen þæt be þæra wunda mæpe beo seo sweðung þære lacnung, þe læs hig sumon syllon þæt derige, 7 eft sumon ætbredon þæt fremian mihte. Ælcum gemete þonne ne sceal arung beon þære gyltendan geogoðe, ac swiðor [p. 96] ma sceal heora sidan, þæt hi ne heardian, mid gierdon gelomlice denegan. 7 we ætywað sceortlice hera hu ma oðrum gyltendum be þære godcundan gesetednyssse 7 be haligra fædera hysne stiran sceal. Gif hwylc broðor an preosthyrede bið þe þa gesettan tida forgymelesað, oððe into cyrcan unæwfæstlice 7 prutlice oððe unsydelice gæð, 7 Godes þeowdom gymealaslice deð, 7 to heora æfencollationem ne cymð, 7 gif hwa þa lyrsumnysse

28 After *ac swiðor* the scribe has written a second time *seo sweðung þære lacnung, þe læs hi sumon syllon þ derige, 7 eft sumon ætbredon þ fremian mihte. Ælcum gemete [p. 96] þon ne sceal arung beon þære gyltendan geogoðe, ac swiðor.*

þe his lareowas him bebeodað forsæcð 7 nele be his mihtum
 gefillan an rædinege oððe an sange oððe an ænigum cyrclicum
 larum, oððe gif hwa to beodferse, na for neode, ac for gymeleaste,
 to late cymð, oððe gif hwa butan leafe ut of claustre gæð 7 þær 4
 leng bið þonne oð gesettan timan, oððe gif hwa gæð ut on stræte,
 oððe gæð sittan æt wega gelætan, oððe gif hwa ænig þing
 unpæslices oððe ungerislices an worde oððe an weorce innan
 slæperne deð, oððe gif ænig geþristlæce [butan slæperne] to 8
 slæpenne butan he neadneode hæbbe, oððe gif hwa forgymie-
 leasæð mid soðre lufe eadmodlice his broðran to hyrsumienne, oððe
 gif hwa þa asceoniendlican wrohte sæwð betwyx gebroðrum, oððe
 gif hwa [p. 97] angean þas gesetednyssa oððe oðre swilce rihtge- 12
 setednyssa beo topunden oððe modig oððe mureninde, styre ma
 him æfter Godes bebode, na þæt an æne oððe tuwa oððe þriwa, ac
 gelome myngie ma hine; 7 gif he þurh þa myngunga ne geswice,
 þreage ma hine 7 cide him openlice. Gif he þonne gyt wiðligð 16
 þissum forbeode ma him ælce bilyfne butan hlafe 7 wætere, oð
 he hit fullice gebete. Gif he þonne gyt be þissum nel(1)e geriht
 beon, ascyrige ma hine fram gereorde 7 fram broðra geferrædene
 7 fram chore an cyrcan, 7 nyde ma hine þæt he ansundrum wunige 20
 an utlicre stowe, þæt he þurh þa sceame beo gebet, locahwær se
 ealdor besceawige þæt swilce gymelease broðro ascyrede magon
 beon. Gif þonne þissum steorum he nelle þonne gyt geriht beon,
 gif ma for ylde mage, þonne do ma swa Salomon cwæð, 'Se stunta 24
 ne bið mid wordum gestyred,' ac do ma him þæslice swyngla steore
 be þam cwyde þe Sanctus Gregorius cwæð, 'Se þe his ealdres
 word forhogie, myngige ma hine mid swinglum, þæt he þurh ege to
 þam godan gewilnungum cume, þe þæder þurh meda gelaðod næs.' 28
 Gif he þonne swilc beo þæt man for ylde oððe for hades arwurð-
 nys[p. 98]se swingan ne mage, þreage ma hine mid openre ceaste
 7 mid singalum fæstene geswi[n]cnyssum 7 mid þam tæle þære
 broðorlican ascyrunge, þæt he þurh þæt beo gebet, oð he fulle 32
 dædbote gedon hæbbe. Gif þonne ægðer ge se þe man swang,
 ge se þe man for ylde oððe for sumre wandunge swingan ne mæg,
 begen beon ungeriht, sy binnan heora claustre, swa binnan
 manegra preosta bið, sum stow funden þe hig man inne beluce 36

8 butan s. to slæpenne] to slæperne MS. 15 þurh þurh. 16 wiðligð::^hþissū].
 the b, c, a, in a diff. hand. After ligð about two letters erased. 31 fæstene
 geswincnyssum. So MS.

swa lange swa þæs gyltes mæð beo, eallswa se apostol cwæð,
 'Betæcað seeoccan þus gerade men to heora flæsces lyre, þæt se
 gast sy hal on Drihtnes dæg.' Gif hi þonne gyt swa halwendum
 4 myngungum 7 þreaungum nellon abugan, þonne gebidde eall seo
 geferræden gemænlice for hi, þæt Drihten hi gehæle 7 gecirre.
 Gif hig þonne gyt eallunga ungeriht 7 ungecyrrede beon, þe læs
 heora gylta attru to manige þurhsmugon, hit is neod þæt hi ma
 8 ascirre of þære geferrædene eallswa coðige sceap, 7 læde hi ma to
 þæs biscoopes ansyne, þæt he be þam anwealde þe he ofer preostas
 hæfð, him deme. Gif hwilc broðor an preosthirede heafodgylt
 gefremme, ne beo him nan first læten, þæt he oðer oððe sylfwylles
 12 dædbote do, oððe, gif he wyðcwyð, læde ma hine beforan þam
 biscope, [p. 99] þæt he þær beo witnod mid openre dædbote. Ðam
 mynstres ealdrum gedafnað þæt hi gemunon þæt an halgum ge-
 writum cyrce, þæt is cristenra manna gesamnung, is culfræ haten,
 16 seo na mid clawum ne mid fotum spyrnð ne ne clyfrað, ac leohtlice
 mid feperum slihð. Ðanon þonne him is miclum worce to gymenne,
 swa hit beforan sægð, (þæt he þæra gylta) 7 be þæra hada 7 be
 þæra ylða mæðe seo steor beo funden, þæt naðer ne se gylt for
 20 slæwðe ne rixie, ne eac þæt seo þreaung þa mildheortnisse ofer-
 swiðe, swa *Sanctus Maximus* cwæð, 'Ne sceal swa liðe mildnes
 beon þæt ne forhæbbe þa syngunge, ne eft swa strec reðnis þæt of
 his slyde ne cyrre þone gyltendan.' 7 eac swilce þam ealdrum is
 24 to warnienne þæt hi for nanun æfeste þæra gylten[d]ra gymeleaste
 ne þreagon, ac don swa *Sanctus Agustinus* cwæð, beon leahtra
 anspecan 7 manna midspecan. Asceonian þa leahtras 7 lufian
 þa men. Hation þæt þurh deofles putunge wæs an beked, 7 lufian
 28 þæt þurh Godes godnysses gesceapon wæs. Healdon an handa stæf
 7 gyrde: stæf þæt hi mægen oðra manna untrumnyssa gastlice and-
 wreðian, 7 gyrde þæt hig mægen mid rihtum æfste þæra gyltendra
 leahtras þreagan. Ðam gyltigum broðrum þe beoð amansumede,
 32 nates[p. 100]hwon ne sceolon þa oðre broðro to swiðe olæccan,
 ne hig mid twæddingum beswican, oððe mid lyffetunge heora
 gyltas werian, ac ma helpan him þæt hig mid rihte dome stearelice
 beon gerihte.

36 LI. *Ut canonici cucullis (M. -as) monachorum non induant.*

Reprehensibilem apud plerosque canonicos inoleuisse comperimus

18 *þ* be *þ*. g. o. l. by scribe.

24 nanun, so MS.—*gyltenra*.

usum, eo quod contra morem ecclesiasticum cucullas quibus solis monachis utendum est, induant, cum utique illorum habitum penitus usurpare non debent a quorum proposito quodammodo distant; quia sicut indecens est ut arma militaria more laicorum 4 gestent, ita nimirum inhonestum et ualde indecorosum est ut alterius propositi indumenta sibi imponant. Habitus namque singulorum ordinum idcirco in ecclesia ab inuicem discreti sunt, ut his uisis cuius propositi sit gestans, uel in qua professione Domino 8 militet, liquide cognoscatur. Nam et Domini lege uir muliebrem et mulier nubilem prohibetur induere uestem, scilicet ut uterque sexus sibi conueniente ueste indutus incedat; sicut enim turpe est uiro uestem muliebrem et mulieri uestem uirilem induere, ita ualde 12 indecorum est canonico uestem monachicam induere, nisi tamen cum ueste etiam propositum [p. 101] uoluerit assumere. Et quia huiusmodi usus nulla auctoritate approbatus (*M. -tur*), sed potius ab his qui sanum sapiunt merito reprehenditur et repudiatur, oportet 16 ut abhinc, ne fiat, penitus sed (*sed not in M.*) inhibendum sit.

LI. *Be þam þæt preostas munuca culan ne werion.*

Ænne tallicne gewunan we are^{de}(de)don hwilon weaxan betweox preostum, þæt hi angean þa cyrclican gesetednysse scryddon hi 20 mid þam culon þe munucas ane werian sceoldon, þonne hi ne sceoldon, þone gyrlan him to teon, þa hwile þe hi þurh þa drohtnunge þwuredon; for þam eallswa hit is ungerisenlic þæt preostas camplice wæpen werion ealswa læwede men, swa hit is eac un- 24 arwurðlic 7 bysmerlic þæt hig oðres hades reaf werian. Wytodlice þi wæs ælces hades reaf synderlice toscyred innan Godes cyrcan, þæt swa raðe swa man þæt reaf gesawe, þæt ma openlice wiste on hwilcum hade heora ælc his Drihtne campode. Soðlice an Godes 28 æ is were forboden wifes gyrla, 7 wife þæs weres, þæt heora ægðer geryslic mid his agenum reafe gancge; eallswa þam were is bysmor þæt he wifes reaf werige, 7 þam wife þæt heo weres reaf werige, swa eac þam preoste is ungedafenlic þæt he munucereaf 32 werige, butan he mid þam reafe [p. 102] þa drohtnuncge wylle underfon. 7 for þam þe we þyses gewunan nænne ealdordom nabbað afandod, ac we witon þæt ælc þæra þe riht can, hine asceonað 7 awyrpð, þi hit gedafnað þæt he heononforð ne gewurðe, 36 ac beo æfre forboden.

19 *aredon*] the *de* in a diff. hand.

LII. *Ut in cultu uestium discretionem teneant canonici.*

Querere potius Deum cultu cordis quam corporis evidentibus
 scripture sancte patet iudiciis. Proinde caueant canonici ne per
 4 inmoderatum cultum uestium dehonstant (*M.* -stent) religionis
 dignitatem. Hieronimus dicit, 'Sunt quidam quibus omnis cura
 est de uestibus, si bene oleant, si pes laxa pelle non fulgeat.
 Crines calamistri uestigio rotantur, digiti de anulis radiant, et ne
 8 plantas humidior uia spargat, uix imprimunt summa uestigia.
 Tales cum uideris, sponso magis estimato quam clericos.' Inde
 dicit Gregorius, 'Nemo estimet in fluxu atque studio uestium pec-
 catum deesse, quia si hoc culpa non esset, nullo modo Iohannem
 12 Dominus de uestimenti sui asperitate laudasset. Si cultus uestium
 culpa non esset, nequaquam Petrus (*M.* Paulus) apostolus per
 epistolam feminas a pretiosarum uestium appetitu compesceret,
 dicens, 'Non in ueste pretiosa.' Unde [p. 103] oportet canonicos
 16 sancte auctoritati parere, et humilitatem corde, mente, actu, habitu,
 incessu, equitate relegiosissime demonstrare, plusque uelint sancta
 conuersatione eximiisque moribus quam ornatu uestium fulgere.
 Decet porro ut eorum talis sit uestium cultus qui uanitatis occa-
 sione careat; non enim specialiter presumi debet ab aliquo quod
 non generaliter teneatur ab omnibus. Veste[s] enim et calcia-
 menta uel lectualia clericorum ex moderato et competenti habitu
 sint, nec nimium nitida, nec plurimum abiecta. Nam sicut inter
 24 ignem et aquam tenenda est uia, ut nec exuratur homo nec
 demergatur, sic inter apicem superbię et uoraginem desidię iter
 nostrum temperare debemus.

LIII. *Be þære gesceadwisnysse on gyrelan þæs preostreafes.*

28 Openon geswutelincgum haligra gewrita us is geýpped þæt we
 mid heortan creasnysse sceolon God secan swiðor þonne mid reafes
 prytou. For þi þonne warnion preostas þæt hi þurh ungemetlice
 reafes creasnysse ne geunwurpion heora hades arwurðnysse.
 32 Sanctus Hieronimus cwýð, 'Sume preostas syn þe callinga gymað
 þæt heora reaf swet[e] stince, 7 þæt heora fell swa side hangion þæt
 se fot ne ætywe, 7 þæt heora loccas dæl mid tyrninge cyrpsion,
 7 heora fing[p. 104]ras hringum scinon, 7 mid forewerdum tan
 36 stæppað þæt on þam fulhtan wege ne beon heora fet besprengle.
 Þonne þu swilce gesco, þonne wite þu þæt hi beoð wogeras swiðor

þonne preostas.' Donne sagað Sanctus Gregorius, 'Ne wene nan man þæt an reafes oferflowennysse 7 creasnysse synn ne beo; for þam gif þæran syn nære, nateshwon ure Drihten Iohannem herian wolde be his reafes stearcnysse. 7 gif reafes pryto synn nære, 4 nateshwon Sanctus Petrus an his ærendgewryte wifum ne styrde reafa wlences, þa he þus cwæð, 'Ne gescryde ge eow mid deorwurðum reafe.' For þig gerist preostum þæt hig hyron þære halgan ealdorlicnysse, 7 æwfæstlice ætywen eaðmodnysse an 8 heortan 7 an mode 7 an dæde 7 an gegyrlan 7 an færelde 7 an rihtwisnysse, 7 þæt hig gyrnon swiðor to scinenne an haligre drohtnunge 7 an æðelum þeawum þonne an reafes frætwege. Witodlice hit gedafenað þæt heora reafes gyrla swilc beo þæt he 12 þolige ælces ydeles; 7 ne gepristlæce synderlice heora nan selcuðes nan þing to werienne, buton þæt ealle gemænlice werion. Preosta werreaf 7 hyra gescy 7 heora bedclaðas sceolon beon swa gedafenlice 7 swa medme, þæt hi ne beon to deorwyrðe ne eft to 16 wace. Ealswa [p. 105] ma weg sceal healdan betwix fyre 7 wætere, þæt se man ne forbyrne ne ne adri(n)ce, swa eac betwix þam brymme þære modignysse 7 þære swelgende þære aswundennysse we sceolon ure lifes weg wislice scyftan. 20

LIII. *Quod a prelatiſ gemina paſtio ſit ſubdiſiſ inpendenda.*

Sollerter prelatiſ ſatagendum eſt ut eoſ quibuſ preſunt uerbiſ [et] exempliſ ad bene uiuendum informenſ, fixoque corde tenendum ne eoſ quaſi proprioſ, ſed ut Domini ſui gregem, tra- 24 ctare meminerint, iuxta illud quod Petro dicitur, 'Si diligis me, paſce oueſ meoſ.' 'Meoſ,' inquit, 'non tuoſ.' Et hoc ideo dicimur, quia ſunt nonnulli qui oueſ Chriſti, non amore Chriſti, ſed ſuę glorię uel dominationiſ uel queſtuſ gratia paſcunt. Et- 28 enim terrena ſubſidia diligenter illiſ prebere, exempla ſimul uirtutiſ cum uerbo predicationiſ debent ſollicite inpendere. Quapropter ſtudeat unusquiſque prelatus ut familię Chriſti annonam ſpirita- lem carnalemque ſubminiſtret, ut effici mereatur ille euangelicuſ 32 ſeruſ de quo dicitur, 'Fideliſ ſeruſ et prudens, quem conſtituit Dominuſ ſuper familiam ſuam, ut det illiſ cibum in tempore.' Ergo ſicut ſubdiſiſ neceſſaria corporiſ tribuunt [p. 106] ita nihillominuſ ſtudere debent ut eandem (M. iidem) religio- 36 ſiſſime ordinem ſeruent, et prelatiſ ſuiſ ac magiſtriſ honorem

8 ætywen.

11 After þeawū a letter eſated.

Preoſtaſwerreaf.

debitum similiter impendant, ut horis canonicis diuinum officium impleant, non otio uacent, non uaniloquiis inseruiant, non detractionibus et ceteris uitiorum inlecebris incu[m]bant, sed potius
 4 aut orationi, aut lectioni, aut quibuslibet ecclesię aut certe propriis utilitatibus uacent, aut etiam doctrinis sanis [*M. sacris*], et diuersarum artium erudiantur disciplinis, ita uidelicet ut nullus in congregatione inutilis aut otiosus existens, stipendia ecclesię inofficiose
 8 accipiat. Hanc igitur geminam pastionem prelatus sibi commissis ouibus impendere instanter procurent, utpote pro animabus eorum Domino rationem reddituri.

LIII. *Be þam þæt þa ealdras sceolon twifealdne fodan hyra*
 12 *underþeoddum don.*

Gleawlice is þam ealdrum to higenne þæt hi to godes lifes bysne getihton þa þe hi ofer syn, ægðer ge mid wordum, ge mid bysnon ;
 7 him is trumre heortan to healdenne þæt hig gemunon þæt hig
 16 ne synt na heora agene, ac synt heora Drihtnes ewde, ealswa se Hælend to *Sancte Petre* cwæð, ‘Gif þu lufige me, þonne healt þu mine scep.’ ‘Mine,’ cwæð se Hælend, næs ‘þine.’ 7 þis we for þi secgað, þe for wel manege synt þe Cristes [p. 107] scep, na for
 20 Cristes lufe, ac for heora woroldwuldre 7 for hlafordprimme 7 for gestreona þingum healdað. Soðlice þa hyrdas sceolon þa eorðlican helpas him georne don, 7 freflice sceal him ætywan rihte drohtnunge ge mid godum bysnum, ge eac mid wordpredicungum.
 24 For þi þonne hig æghwile caldor þæt he Cristes hirede gastlice bilyfne 7 flæselice fægre þenige, þæt he mage gewurðan se godspellica þen þe be him þus God cwyð, ‘Getrywe 7 snoter wæs se þen þe Drihten ofer his hired gesette, þæt him to tide heora mete
 28 dælde.’ Witodlice ealswa ma sceal þam underþeoddon þæs lichoman neadpearfa don, swa hi eac eallum mihtum liegan þæt hig þa ylean endebyrðnysses æwfæstlice healdon, 7 rihtlicne weorðscipe don heora ealdrum 7 heora larcowum, 7 gefyllon þære godcundan
 32 þeowdom an þam preostlican tidum, 7 ne beon hi ydelgeorne ne idelspræce ne tælende, ne eac oðra leahtra ymbspænninga ne began, ac ma geæmtigion hi silfe to gebedum 7 to rædingum, 7 to mynstres neode 7 eac to heora agenum, 7 to drihtlicum larum
 36 7 to mænigfealdum larcraeftum, swa on þa wisan þæt nan an geferrædeno ne beo ydel ne unnytt, þe þurfe mynstres gestreona

24 After *þ* one or two letters erased.

29 After *mihtū* a letter erased.

37 *þurfe*] *þeurfē* MS.

[p. 108] butan earnunga brucan, ac cunne ælc sumes cynnes note. Ealling anrædlice hogion þa ealdras þæt hig þone twyfealdan fodan don heora underþeoddan sceapum, be þam þe hig willon heora sawla gescead heora Drihtne agyfan.

4

LIIII. *De familiaritate a clericis mulierum extranearum deuitanda.*

Prima quidem clericorum temptamenta sunt feminarum frequenter (*M.* -tes) accessus, et reprehensibiles exhibent clericos. 8 Quid tibi reuera cum feminis, qui ad altare cum Domino familiaris? Te cuncti in publico (*M.* publico), te in agro rustici, aratores, ac uinatores, cotidie grauitur lacerabunt, si contra dispositum fidei cum feminis habitare contendis. Numquid in 12 choro apostolorum femine affuerunt? Prohibe uirgines tecum commorari, quæ de genere tuo non sunt. Nemo inter serpentes et scorpiones securus ingreditur. Non potest cum Domino toto corde habitare qui frequentibus feminarum accessibus copu- 16 latur. Cum proximat stipula, incendit ignem. Cum proximat femina, corrumpit mentem. Si cum uiris femine habitauerint, uiscarium diaboli non deerit. Ianua diaboli, uia iniquitatis est, percussus scorpionis nocuumque genus. Nemo miles cum uxore 20 [p. 109] pergit ad bellum. Inde mando et remando ut hospitium canonicorum aut raro, aut numquam mulierum pedes terant. Uir autem siue mulier, cum ad Dominum conuersi fuerint post peccatum suum quod adinuicem commiserunt, nec in una uilla umquam 24 peniteant, nec sit inter eos salutatio aut beneficium, nec uisus [nec] colloquium, si non casus interuenerit, nec de uno fonte, ut uulgo dicitur, potum bibent. Nec alumpnus inter utrumque concurrat, nec munusculum quidem nec conloquium, ut diximus, nec 28 recordatio alterius in mente sua requiescat, sed cum affuerit, cito ueniam a Deo petat. Meminere debent canonici quod nec David[e] sanctiores, nec Salomone sapientiores possunt esse. Meminere debent quod paradysi colonum, Adam, de possessione sua Eua 32 mulier eiecit.

LIIII. *Be þam þæt preostas gefoſtſcipe næbbe wið fremde wif.*

Witodlice þa forman costnunga preosthades mannon cumað of wifa gelomlicre tosocne, 7 þanon weorðað preostas talfulle. Ðu þe 36 scealt pinon Drihtne hiwcuðlice æt his weofode penian, hwæt

34 næbbe. So MS. Cp. p. 620.

gebyrað þe mid wifum? Þe willað ealle ut a felda 7 ealle æcer-
 ceorlas 7 ealle wineardwealas dæghwamlice tælan, gif þu angean
 þines hades behat wilt wunian [p. 110] mid wifum. Næron na an
 4 þæra apostola werede wifmen. Ne geþafa þu þæt fæmnon mid þe
 wunion, gif hi þe fremde beon. Ne mæg ealre heortan mid
 Drihtne wunian se ðe 'byð wifmannum gefeclæht mid gelomlicre
 neosunge. Sona fyr bið atend swa þæt ceaf cymð neah. Gif þe
 8 wifnan genealæhð, þin mod bið gewemmed. Gif wif wunað mid
 werum, þær bið wen deofles crammingpochan. Hit is deofles geat
 7 unrihtwisnysse weg 7 þrowendes slite 7 dergendlic cynren. Ne
 gæð nan cempa mid his wife to campe. For þig ic beode 7 eft
 12 beode þæt preosta wununge wifes fet, oððe seldon, oððe næfre, ne
 tredon. Wer 7 wif, siððan hig to Drihtne of heora syngunge
 gecyrron þe hi him betwyx drugon, ne don hi heora dædbote
 næfre on anum tune, ne ne sendon him gretinge ne sanda betwynan,
 16 ne synderlice hig ne geseon ne ne gesprecon, butan hit ungewealdes
 gelimpe, ne furðon hig, swa eald (folc)ewide cwyð, of anum wylle
 hig ne drincon. Ne heora hiwon betwunon ne yrnon, ne lac ne
 samodspræc ne beo him gemæne, swa we bufan sædon, ne heora
 20 naðres gemynd an oðres heortan gereste, ac sona æt Gode swa hit
 cume, forgyfnysse bidde. Preostas sceolon gemunan þæt hig ne
 synt na haligran þonne Dauid, ne wisran þonne Salomon, 7 hi
 sceolon gemu[p. 111]nan þæt neorxnawoncgas bigenega, Adam,
 24 wearð of his gecyndan are þurh Euan his wif ut adræfed.

LV. *De clericis non manentibus in suo proposito.*

Qui semel in clero deputati sunt, aut monachorum uitam ex-
 petierunt, statuimus neque ad militiam, neque ad dignitatem
 28 aliquam uenire mundanam, et hoc temptantes, et non agentes
 penitentiam, quominus redeant ad hoc quod propter Deum pri-
 mitus inierunt, anathematizari.

LV. *Be þam preostum þe ne wuniað on heora behate.*

32 We gesetton þæt þa þe æne beoð to preosthade gedon, oððe
 munuchad geceosað, þæt hig na siððan to campdome, ne te nanon
 woroldricetere ne geþristlæcen to becumenne. Ða þonne þe þis
 forgægað, 7 dædbote ne doð, þæt hig eft gecirron to þam þe hig
 36 æt fruman wið God fæstnedon, amansunnige ma hi.

1 a, so MS. 14 þe hi] þe þi MS. 15 anum, so MS. 24 weorð.
 33 te nanon, so MS. Cp. note 1.

LVI. *De humiliatione facienda propter Deum.*

Multitudines et officia et placida (*M. -ita*) et conuiuia et salutationes hominum quasi quedam catena (*M. -nae*) uoluptatum fugienda (*M. -dae*) sunt. Sit uilis uespertinus cibus, panis cum ⁴ holere et legumine, interdum pischiculi pro summis ducantur deliciis. Qui cum Christo desiderat regnare, non queret magno opere utrum de pretiosis cibus [p. 112] et potibus stercus conficiat et urinam. Venter uacuus sepius dormientis et crebre uigilie carnem affligunt. ⁸ (*M. Ventre vacuo saepius dormiendum: crebrae uigiliae carnem et sensum affligunt.*) Flexo corpore mens erigenda est ad Dominum. Semper in manu sacra lectio, et in ore frequenter oratio sit. Pauperibus sumptuum refrigeria manu propria sunt distribuenda. ¹² Humilitas nestium tumentis animo non appetenda. Secularium, et maxime potentium, consortium deuitandum est. Aliquid operis semper faciendum, ut diabolus inueniat hominem in opere occupatum. Ab otiosis sermonibus auditus et lingua sunt castigandi. ¹⁶ Et in ecclesia cum timore et ueneratione standum, et semper aut orandum aut cantandum aut legendum aut audiendum. De iustis laboribus in (*in not in M.*) elemosina Deo iusto dandum. Melius non habere quod tribuatur, quam imprudenter (*M. impud-*) petere ²⁰ quod detur. Negotiator clericus, et ex inope diues, et ex ignobili gloriosus, quasi quedam pestis fugiendus.

LVI. *Be þam hu eaðmod man sceal beon for Godes lufe.*

Menigio 7 þenunga 7 gemot 7 gebeorscipas 7 manna gretinga ²⁴ synt to fleonne swylce sume lustes racentan. Ac sy eaðelic æfenmete, hlaf mid wyrtum 7 mid ofæte, 7 amang þam gif ma fisc hæbbe, [p. 113] healde þæt for healicne est. Se þe mid Criste wilnað to rixigenne, ne recð he na swiðe hwæþer he of deorwyrðum ²⁸ mettum 7 drincum þæt meox his argancges 7 his micgan gesamnige, Seo gelære wamb þæs slæpendan 7 þa geloman wæccan þæt flæsc geswencað. 7 gebigedon lichaman ma sceal þæt mod up to Drihtne aræran. Æfre sceal on handa beon halig rædineg, 7 an ³² muðe halig gebed gelome. 7 of agenre handa ma sceal ælmesmannum frofor dælan. Eadmodnysse reafa nys mid toþundenum mode woroldþinga to wilnigenne. 7 swiðost him is to forbugenne woroldricra geferscipe. Æfre ma sceal sum þing wyrcean, þæt ³⁶ deofol gemête þone man mid worce abysgodne. Earan 7 muð ma

secal fram idelum spræcon forhabban, 7 an cyrcan mid ege 7 mid
 arwurðnysse standan, 7 æfre þærinne oððe hine ma gebidde, oððe
 ma ræde, oððe ma singe, oððe hlyste. 7 of mannes gerihtgeswyncon
 4 sylle ma Gode rihte ælnessan. Selre is þæt ma næbbe hwæt ma
 sylle, þonne ma tallice abedecige þæt ma sylle. Preost þe bið cypa
 7 of þam arist of wædlan to rican men, 7 of unwurðum men to
 wurðfullum, se bið to forfleonne swilce uncoðu oððe cwyld.

8 [p. 114] LVII. *De iracundis doctoribus.*

Iracundi doctores per rabiem furoris disciplinæ modum ad in-
 manitatem crudelitatis conuertunt, ut (*M.* et) unde emendare
 subditos poterant, inde potius uulnerant. Ideo sine mensura ulci-
 12 scitur culpas doctor iracundus, quia cor eius, dispersum in rerum
 curis, non colligitur in amore unius deitatis.

LVII. *Be þam weamodan lareowum.*

Weamode lareowas þurh hetolnysse heora reðscipes gehwyrfað
 16 þære lare gemet to ungefoge þære wælhreownysse, 7 þanon hi
 heora underþeoddan mihton gebetan, þanon hi wundiað hi. For
 þi se weamoda lareow wr(i)cð þa gyltas butan gemete, for þam
 his heorte bið tobroden ymbe woroldeara, 7 ne bið gesamuod an
 20 lufe þære anlican godcundnysse.

LVIII. *De doctrina et exemplis doctorum.*

Tam doctrina quam uita clarere debet ecclesiasticus doctor. Nam
 doctrina sine uita sepe (sepe *not in M.*) arrogantem facit, uita sine
 24 doctrina inutilem reddit. Doctoris predicatio operibus bonis con-
 firmanda est, ita ut quod docet uerbo, instruat exemplo. Illa est uera
 doctrina, quam uiuendi bene sequitur forma. Nam nihil turpius est
 (p. 115) quam si bonum quod quisque predicat, explere opere negle-
 28 gat. Tunc enim predicatio utiliter profertur, quando efficaciter a
 proferente adimpletur. Unusquisque doctor et bone actionis et bone
 predicationis habere debet studium. Nam una sine altera non facit
 perfectum. Sed predicatur (*M.* præcedat) doctor bene agere, ut
 32 sequenter possit bene docere. Et in illa doctrina clara, et simili-
 tudo patrum et humilitas propter Deum habende sunt.

LVIII. *Be lare 7 bysningum þæra lareowa.*

Se cyrclica lareow secal seinan ægðer ge mid lare ge mid liues

lvii. De maculis doctoribus.

Iracundi doctores praebeant furoris. discipli-
nae modum ad inmanitatem crudelitatis
conuectunt. Ut unde emendare subditos
poterant. inde potius uulnerant. Ideo sine
mensura ulciscitur culpas doctor iracundus.
quia cor eius dispersum interuim curis. non
colligitur in amore unius deitatis.

lviii. Be þā peamoda anlape þū.

Peamode lapeopas þū þi he to hnyffe heo-
ra þeð scipre gelþyppað þe þe lape gemet.
to mige þe þe þe þe þe lpeopnyffe. 7 þanon
hi heoia under þeodan miltcon gebetan
þanon hi pundiað hi. for þi se peamoda
lapeop pyrð þa gyltar butan gemete.
for þā hi heopite bið to þoden ymbr po
pold eapra. 7 he bið gesammod anlape
þe þe an lican god cundnyffe.

lviii. De doctrina et uita exemplis doctorum.

Tam doctrina quam uita. clarere debet
ecclesiasticis doctor. Nam doctrina sine
uita sepe arrogantem facit. uita sine doc-
trina inutilem reddit. Doctoris predicatio.
opibus bonis confirmanda est. ita ut qd
docet uerbo. instruat exemplo. illa ē
uera doctrina. quam uiuendi bene
sequitur forma. Nam nihil turpius est

drohtnunge. Seo lar butan lifes drohtnunge gedeð þone man
 prutne, 7 þæs lifes droh[t]nung butan lare unnytt[n]e. þæs
 lareowes bodung sceal beon getrymmed mid godum worcum, þæt
 þæt he mid wordum tæce, þæt he þæt mid worcum getrymme. Seo 4
 lar is soð, þe þæs godan lifes bysen folgað. Soðlice nis nan þing
 fracodlicre þonne þæt se man forgyme þæt he mid godum weorcum
 ne gefremme, þæt he mid wordum bodað. Þonne soðlice seo
 bodung bið nytwyrðlice forðbroht, þonne heo bið cafllice fram þam 8
 bodigendan gefylled. Æghwilc lareow sceal hicgan þæt he bega
 god weore 7 gode bodunge. Witodlice naðer butan oðrum ne mæg
 þone man fulfremedne [p. 116] bringan. Ac lære se lareow ærest
 mid godum weorcum, 7 siððan mid godum larum. 7 an þære mæran 12
 lare sceal beon ægþer ge haligra fædra anlicung 7 efenlæcing 7
 gehealden eadmodnysse for Gode.

LIX. *De taciturnitate in ecclesia.*

Omni tempore in ecclesia tam a populo quam a clero summum 16
 silentium fiat, excepto hoc quod ad laudes Dei pertineat. Videamus
 quod ait propheta, 'Dixi, custodiam uias meas, ut non delinquam
 in lingua mea.' Item, 'Posui ori meo custodiam, obmutui et
 humiliatus [sum], et silui a bonis.' Hic ostendit propheta, si 20
 a bonis eloquiis propter taciturnitatem debet interdum tacere,
 quanto magis a malis uerbis propter penam peccati debet cessare?
 Inde sancta scriptura dicit, 'Qui enim in ecclesia uerbositari
 fecerit, et pro se et pro aliis malam redditurus est rationem in die 24
 iudicii.' Ergo quamuis de bonis et sanctis eloquiis propter taciturnitatem
 rara loquendi in ecclesia concedatur licentia, quia scriptum est,
 'In multiloquio non deerit peccatum.' Et alibi,
 'Mors et uita in manibus lingue.' Nam loqui et docere magistro 28
 condecet, tacere et audire discipulo conuenit. Qui hanc taciturnitatem
 in ecclesia minime custodierit, sed fregerit, sit in ipso die
 peni[p. 117]tens in pane et aqua. Et si iterum, tribus diebus
 peniteat in pane et aqua. Et si tertia uice iterauerit, septem 32
 diebus, ut supra, peniteat. Et si amplius hoc facere presumpserit,
 corporali discipline subiciatur, ut ceteri timeant.

LVIII. *Be swigan.*

Ælcere tide an cyrcan ægðer ge folc ge preostas sceolon healice 36

2 drohnung.—unnytte.

swigan healdan butan þam Godes dreame þe to his naman heringe belimpð. Uton agytan hwæt se wityga cwæð, 'Ic cwæð þæt ic wolde mine wegas gehealdan, þæt ic nolde an minre tungan agyldan,'
 4 7 eft, 'Ic gesette minon muðe heordrædene, ic adumbode 7 ic wæs geeadmet, 7 ic swigode fram godum spræcum.' Her ætywð se witiga, gif ma fram godum spræcum for swigean arwyrðnysse hwilon sceal swigan, hu micle ma fram yfelum wordum for synna
 8 witnunge ma sceal ablynnan? Þanon cwyð þæt halige gewrit, 'Se ðe gedeð þæt ma innan cyrcan hæfð gehlyd, he sceal strang gescead for hine sylfne 7 for oðre agyldan an domes dæge.' Peah be godum 7 haligum spræcum for swigean þingon sy seldon spræc
 12 an cyrcan alyfed, for þam þe hit is awriten, 'On mænigfealdre spræce ne bið synne nan wana.' 7 hit eft cwyð, 'Deað 7 lif synt an tungan gewearde.' Soðlice for þi gedafnað [p. 118] þam lareowe to spreccenne 7 to lærenne, 7 þam leornere to swigienne 7 to hly-
 16 stenne. Se þe þas swigan an cyrcan ne gehealde, ac abrece, breowsige hit to þam dæge 7 bete an hlafe 7 an wætere. 7 gif he hit [eft] abrece, fæste pry dagas an hlafe 7 an wætere. 7 gif þridan siðe abrece, fæste syfon niht an hlafe 7 an wætere. 7 gif
 20 þonne gyt lengc geþristlæce hit to abreccenne, do him ma swinglan steore, þæt oðre him þanon adrædon.

LX. *De ebrietate a clero deuitanda atque detestanda.*

Dominus in euangelio ait, 'Attendite autem uobis, ne forte
 24 grauentur corda uestra in crapula.' Et apostolus dicit, 'Nolite inebriari uino, in quo est luxuria.' Salomon dicit, 'Luxuriosa res est uinum, et tumultuosa ebrietas; quicumque in his delectatur non erit sapiens. Nullum secretum est ubi regnat ebrietas.' Alibi
 28 dicitur, 'Operarius ebriosus non locupletabitur. Unum et mulieres ebriosę (ebr. *not in M.*) apostatare faciunt sapientes.' Et alibi, 'Diligentes semper se inebriari uino noli prouocare in congregationem tuam.' Vinolentos sacerdotes et apostolus dam-
 32 pnat, et uetus lex prohibet, 'Qui altari seruiunt, uinum ad ebrietatem (ad ebr. *not in M.*) et siceram non bibent.' Sicera Hebreo sermone omnis potio nuncupatur que inebriare potest. [p. 119] Quicquid inebriat et statum mentis mutat, fuge similiter ut uinum,
 36 Qui cupis esse bonus, et uis dinoscere uerum,
 Ut mortis socium, sic mordax effuge uinum.

6 After for an r (?) crased.

15 spreccenne 7 to lærenne.

Nulla febris hominum maior quam uiteus humor :
 Surdescunt (*M.* Pro eo s-) aures, balbutit denique lingua.
 Dic mihi, dic, ebrie, uiuis, an morte grauaris?
 Pallidus ecce iaces, et sine mente quiescis.
 Non bona, non mala, non dura, non mollia sentis.

4

Caute, fratres, in omnibus ebrietatem, quia magna subuersio animi est. Nam sicut ignis facile incendit stuppas et leuiores paleas, ita ebrietas corrumpit animam et deicit eam in grande s peccatum. Dominus per prophetam ait, 'Ue illis qui mane surgunt ad ebrietatem sectandam, et ad potandum uinum usque ad uesperum.' Et in alio loco dicitur, 'Ve illis qui potentes sunt ad bibendum uinum, et uiri fortes ad miscendam ebrietatem.' Basilius 12 dicit, 'Plurimi namque homines per uinum maximam debilitatem corporis contraxerunt, nec potuerunt consequi pristinam firmitatem.' Ebriosus putat se aliquid optimum agere, cum fuerit precipitio deuolutus. Fratres karissimi, nolite uos inebriari (*M.* -re) 16 uino, nolite bibendo immoderate nomina uestra de cælo delere. Sunt multi, quod peius [p. 120] est, qui non solum se inebriant, sed etiam alios adiurant ut amplius quam expedit bibant. O infelix qui hoc facis, non tibi sufficit quod ipse peris, nisi adhuc insuper 20 et alios perdas. Non tibi sufficit quod ipse in illa ebrietate incurris, adhuc et alios tecum trahis. Non sufficit misero ebrioso in ebrietate se ipsum mergere, nisi et alios secum conetur inuoluere. Nolite, fratres, nolite hoc malum agere. Audite apostolum dicen- 24 tem, 'Neque ebriosi regnum Dei possidebunt.' Ebriosus enim nec patrem nec matrem, nec amicum nec inimicum agnoscit, neque inter bona et mala discernit, nec ignem nec gladium timet. Sic falsi fratres et persecutores sunt qui Deum et ecclesiam contem- 28 pnunt, nec bona nec mala discernunt, nec gladium presentis uitę, nec ignem gehenne futurum metuunt. Quando homo ebrius fuerit, cor suum et membra deliberare (*M.* liberare) non potest.

LX. *Be þam þæt preostas sceolan forbugan 7 asceonian druncen.* 32

Drihten on his godspelle cwyð, 'Begymað þæt eowre heortan ne wurðon gehefgode mid oferfyllle.' 7 se [apostol] cwyð, 'Nelle ge eow oferdrincan on wine, on þam is gælsa.' Salomon cwæð, 'Gælslic þing is win, 7 druncennys [p. 121] is hlides full; swa 36 hwylc swa on þam gelustfullað, ne wyrð he wis. Ne bið nan þing dyrnes þær druncen rixað.' 7 an oðre stowe hit cwyð, 'Druncen

wyrhta ne wyrð he na welig. Win 7 druncene wif gedoð hwilon þæt witon maffiað.' 7 est hit ewyð, 'Ne gelaða þu to þire gesamnunge þa þe lufiað þæt hi hi sylfe an wine oferdrincon.' Druncene mæsse-
4 preostas 7 se apostol genyðrað, 7 seo ealde æ forbytt, 'þa þe to Godes weofode þeowiað, ne drincon hi win to druncennysse ne siceran.' Sicera an Ebreiscere spræce is ælees einnes drinc genemned þe man of druncnian mæg. Swa hwæt swa drence
8 7 þæs modes trumnyssse awende, fleoh þæt ealswa win. þu þe wilt god wesan, 7 wilt soð ancawan, swa swa deaðes geferan, swa forfleoh þu þæt numele win. Nan fefor nis mannon mara, þonne se winlica wæta, of þam deafiað þa earan 7 wleaffað seo tunge. Saga,
12 þu druncena, saga me, lifast þu, þe þu eart mid deaðe gehelsgod? Efne nu þu blac list 7 þe modleas rest, ne gefelst þu god ne yfel, ne heard ne hnesce. Warniað eow, broðru, on eallum þingum wið druncen, for þam hit is micel modes toworpennys. Witodlice
16 ealswa fyr eaðelice atent ácura 7 lytle strewu, swa druncennys gewemð þa sawlæ 7 be[p. 122]wyrpð hi an micle synne. Drihten þurh þone witigan cwæð, 'Wa þam þe an morgen arisað druncen to beganne, 7 win to drincenne oð æfen.' 7 an oðre stowe hit ewyð,
20 'Wa þam þe beoð strange win to drincenne, 7 cafe weras druncen to mengenne.' *Sanctus* Basilius cwæð, 'Witodlice manege men þurh win getugon him to micle unhæle heora lichoman, 7 næfre siððan þa ærran strengðe ne begeaton.' Se druncena wenð þæt he
24 sum þing godes do, þonne he bið an hryre besceofen. Leof[e] broðro, ne oferdrencað eow mid wine, 7 ne adylgiað eowre naman of heofenan þurh ungemetlicene drinc. Manege synt, þæt gyt wyrse is, þæt na þæt an hi sylfe fordrencað, ac eac oðre halsiað þæt hi mare
28 drineon þonne him framige. Eala þu ungesæliga þe þis dest, nis þe genoh þæt þu sylf losast, þeah þu uppan þæt opre ne forspylle. Ne genihtsumað þe þæt þu sylf an þæt druncen beyrnst, þeah þu þonne gyt oðre mid þe ne teo. Ne genihtsumað þam earman
32 druncenan þæt he an his druncene hine sylfne besence, butan he eac gehiege þæt he oðre mid him bewealce. Ne do ge, broðro, ne do ge þis yfel. Gehyrað hu se apostol ewyð, 'þa druncengeornan' ne gebidað hi heofona rice.' Se druncena ne gecnawð naðer ne
36 fæder ne modor, ne freond ne feond, ne he gescead [p. 123] ne can betwyx gode 7 yfele, ne he fyr ne adraedeð ne swurdes ogan. Swa beoð þa swicolan broðro 7 þa elterras þe forhogiað Godes cyrcan,

ne hi ne tosecyriað god ne yfel, ne hi ne adrædað þæt swurd þises anweardan lifes ne þæt towerde hellefyr. Þonne se man druncen byð, ne mæg he geriseulice begyman naðer ne his geþances ne his lyma færeldes.

4

LXI. *De clericis.*

Itaque omnes qui in ecclesiastici ministerii gradibus ordinati sunt, generaliter clerici nominantur. Cleros autem uel clericos hinc apellatos doctores nostri dicunt, quia Mathias sorte electus 8 est, quem primum per apostolos legimus ordinatum. Sic et omnes quos illis temporibus ecclesiarum princeps (*M. principes*) ordinabant sorte elegebant (*M. eligebant*). Nam cleros sors interpretatur, unde et hereditas Grece cleronomia appellatur, et heres cleronomos. 12 Proinde ergo clericos nocari aiunt, eo quod in sorte hereditas Domini dicuntur (*M. datur*), uel pro eo quod ipse Dominus sors eorum sit, sicut de eis scriptum est, loquente Domino, 'Ego hereditas eorum.' Vnde oportet ut qui Deum hereditate possident, 16 absque ullo impedimento seculi Deo seruire studeant, et pauperes spiritu esse contendunt, ut congrue illud psalmistę dicere possint, 'Dominus pars hereditatis meę.'

LXI. *Be preostum.*

20

Witodlice ealle þa þe an þam cyrclican ha[p. 124]dum gehadode beoð, ealle þa gemænlice an Crecisc clericos, 7 an Englisc preostas hatton. Ure lareowas seegað þæt ma þi ærest on Crecisc clericos 7 an Engli[s]c preostas hete, for þam þe Mathias be gehlote wæs 24 gecoren. Se wæs ærest þurh þa apostolas gehadod, swa we gerædd habbað. 7 ealle þa þe an þam tidum wæron to cyrcan ealdrum gehadode, ealle hi wæron be gehlote gecorene. Cleros an Crecisc getacnað hlyt an Englisc, þanon eac yrfeweardnys an Crecisc 28 cleronomia hatte, 7 se yrfeweard hatte cleronomos. For þi þonne hi preostas an Crecisc clericos hatað, þæt is an Englisc hlyteras, for þan hig synt getalode 7 genemde to Drihtnes gehlote, oððe þæt heora Drihten sy heora gehlot, ealswa hit gewriten is be Drihtne 32 sprecendum, 'Ic eom,' cwyð Drihten, 'heora yrfewerdnys.' For þi gerist þæt þa þe God habbað to yrfewerdnysse, þæt hig hogion þæt hi Gode þeowian butan woroldhremminge, 7 habban þurh eadmodnysse pearfan gast, þæt hi rihtlice magon cweðan mid þam sealm- 36 sceope, 'Drihten is dæl minre yrfwerdnysse.'

LXII. *De regulis clericorum.*

His igitur lege patrum cauetur ut a uulgari uita reclusi a mundi uoluptatibus se [p. 125] abstineant, nec spectaculis nec pompis
 4 intersint; conuiuia publica fugiant, priuata non tantum pudica, sed et sobria colant. Vsuris nequaquam incumbant, neque turpium occupationes lucrorum fraudisque cuiusque studium appetant. Amorem pecunię quasi materiam cunctorum criminum fugiant.
 8 Secularia officia negotiaque abiciant; honorum gradus per ambitionem non subeant. Pro beneficiis medicinę Dei munera non accipiant. Dolos et coniurationes caneant, odium et emulationem atque detractionem inuidiamque fugiant. Non uagis oculis, non
 12 infreni lingua, aut petulanti tumidoque gestu incedant, sed pudorem ac uerecundiam mentis simplici habitu incessuque ostendant. Obscenitatem etiam uerborum sicut et operum penitus execrentur. Viduarum et uirginum uisitationes frequentissimas fugiant, contubernia extranearum feminarum nullatenus appetant. Castimoniam quoque inuiolati corporis perpetuo studio (*studio not in M.*) conseruare studeant, aut certe unius matrimonii uinculo federentur, exceptis his canonicis qui uictu et uestitu potiantur (exceptis . . .
 20 potiantur *not in M.*). Senioribus quoque debitam prebeant obedientiam neque ullo iactantię sue studio semetipsos (*M. ipsos*) attollant. Postremo in doctrina, [p. 126] in lectionibus, in psalmis, in ymnis, in canticis, exercitio iugi incumbant. Tales enim esse
 24 debent qui diuinis cultibus sese mancipandos exhibere studeant (*M. -dent*), scilicet ut dum scientię operam dant, doctrine gratiam populis amministrent.

LXII. *Be preosta regule.*

28 Warnion preostas be haligra fædra bysne þæt þa þonne hi fram woruldllicum life beoð ascyrede, þæt hi eac hi sylfe þonne fram wororldlustum forhæbbon, ne ne beon betwyx wororldsceaungum 7 glengon; forfleon hi opene gebeorscipas, 7 lufion syndrie 7
 32 clænlice 7 syfre. Ne ligion hi on feohgafole ne an fracodlicra gestreona bysga, ne nanes fracodes gecencornysse ne gewilnion hi. þa lufe feohgestreona forfleon hi swilce antimber ealra Leahtra. Aworpan hi woroldþenunega 7 manegunega; 7 ne gestigon
 36 hi nanes hades wurðmynt þurh gyferynsse. 7 for godnyssum Godes læcecræftes ne anfon hi eaðliccs (*leanes*). Warnian hi wið fals 7 lease aðas, 7 forfleon hatunge 7 ælst 7 tælinge 7 andan. Ne

ne gán hi goretyndum eagum, ne mid ungemidludre tungan, oððe maffigendre ne prutlicre stæppinge, ac æteowien clænlice sydefulnysse modes mid heora bilwittan gyrlan 7 færelde. 7 ascunian hi worda fracodnysse ealswa wel swa [p. 127] weorca. 7 forfleon 4 gelomlice neosunga wydewena 7 mægdena, 7 nateshwon ne gyrnon fremdra wifa gepoftscipes. Gehicgon hig eac þæt hig gehealdon syngalre heordnysse heora clænnysse ungewemmedum lichaman, oððe witodlice beon gefeclæhte þære gefæstnuncge anes gesynscypes, 8 butan þam canonican þe on cyrelife sittað. 7 æteowion heora ealdrum rihtlice hyrsumnysse, 7 ne ahebbon up hig sylfe mid nanon gylpe. 7 syngalre geornfulnysse þæs huru gymon þæt hi beon abysgode an lare 7 an rædingum 7 an sealum 7 an lofsan- 12 gum 7 an Godes heringum. 7 swylce hig sceolon beon þæt geceordlæcon þæt hi hi sylfe an Godes bigencge geþeowien, þæt þonne hi æfter wisdomes gewitte deorfað, þæt hi eac þam folce 16 magon wisdomes gife gelæstan.

LXIII. *De generibus clericorum.*

Duo sunt genera clericorum: unum ecclesiasticorum sub regimine episcopali degentium; alterum acephalorum, id est sine capite, quem sequantur ignorantium. Iam (Iam not in *M.*) hos neque 20 inter laicos secularium officiorum studia, neque inter clericos religio retantat (*M.* retentat) diuina, sed solutos atque oberrantes sola turpis uita et uaga complectit. [p. 128] Qui quidem nullum metuentes, explendo (*M.* -dæ) uoluptatis suę licentiam con- 24 sectantur; quasi animalia bruta, libertate ac desiderio suo feruntur habentes signum religionis, non officium. Ypocentauris similes sunt, qui nec equi [nec] homines, 'mixtumque,' ut ait propheta (*M.* poeta), 'genus prolisque biformis.' Quorum quidem sordida 28 atque infami numerositate satis semperque (*M.* superque) nostra pars occidua pollet.

LXIII. *Be preosta cynrene.*

Twa cynrynu preosta synt: an is mynsterlicra, þe under 32 bisceopes gymene wuniað; oðer is acephalorum, þæt is heafodleas; nyton hwæm hi folgiað. Þas ne beoð naðer ne an woroldþenuncgum mid læwedum mannum, ne mid preostum an þære godcundan æwfæstnysse, ac abroðene 7 fleardigende hi folgiað fracedum life 36

7 widscriðlum. Hi ne andrædað him nanne man, ac gefyllað
heora lust be his leafe 7 þam fylgað ealswa gewitlease nytenu for
freodome heora gewilnunge, 7 habbað æwfæstnysse beacen 7 na
4 þa þenunge. Hi sind gelice ypocentauris, þa ne synt naðer ne
hors (ne) men, ac synt gemenged, swa se bisceop cwæð, 'Ægðer ge
cynren ge tudor is twybleoh.' Þæra sceanda 7 þæra swæma
mænigeo wæs æfre ure westdæl afylled.

8 LXIII. *De sacerdotibus peccantibus.*

[p. 129] Presbiter aut diaconus qui in fornicatione aut periurio
aut furto aut homicidio captus est deponatur, non tamen com-
munione priuetur, dicit enim scriptura, 'Non iudicabit Dominus
12 bis in idipsum.'

LXIII. *Be mæssepreostum þe syngiað.*

Mæssepreost oððe diacon þe an forligere oððe an manaðe oððe
an stale oððe an manslyhte beo befangen, aworpe ma hine of his
16 hade, 7 na forbeode ma him huselgang, for þam þæt gewrit cwyð,
'Ne wrycð Drihten tuwa ænne gylt.'

LXV. *Ut presbiter habeat unam ecclesiam.*

Presbiter non amplius quam unam ecclesiam habeat, sicut et uir
20 unam uxorem.

LXV. *Be þam þæt mæssepreost ane cyrcan hæbbe.*

Næbbe se mæssepreost na ma þonne ane cyrcan, þe ma þe se
wer mot habban butan an wif.

24 LXVI. *Ut clerici nuptialia conuiuia uitent.*

Presbiteri, diacones, subdiacones, uel deinceps, quibus ducendi
uxores licentia non est, alienarum nuptiarum consortia euitent,
neque his cætibus amisceantur ubi amatoria et turpia cantantur,
28 aut ubi obsceni motus corporum choris et saltationibus efferuntur,
ne auditus et obtutus sacris misteriis denudatus turpium [p. 130]
spectaculorum atque uerborum contagione polluantur (*M. -atur*).

LXVI. *Be þam þæt preostas ne beon æt gyftfeornum.*

32 Mæssepreostas 7 diaconas 7 subdiaconas 7 þa þe wifian ne
moton, forbugan hi eac oðra manna gyfta, ne ne beon an þam
geferscypum þær ma wogerlice leoð 7 tællice singe, oððe þær

lichamana beoð fracodlice gebæru mid saltingum 7 tumbinegum,
 þe læs þe se hlýst 7 seo gesihð wurðe bescyred þæra haligra
 geryna, 7 wurðe gefyled mid besmitenysse fracodlicra wurda 7
 wlatungga. 4

LXVII. *De eo quod non per ambitionem sacerdotium appetendum.*

Sicut qui inuitatus renuit, quesitus refugit, sacris est altaribus remouendus (*M. offerendus*), sic qui ultro ambit uel inopportunos (*M. importunos*) se ingerit, est procul dubio repellendus. Nam qui nititur ad altiora conscendere, quid agit nisi ut crescendo decrescat? Cur non perpendit quia benedictio illi in maledictum conuertitur? 12

LXVII. *Be þam þæt nan preost ne gyrne mæssepreosthades.*

Ealswa se þe ma laðað 7 wiðcwyrð, 7 se þe ma secð 7 forflyhð,
 bið to gefyrðringe to Godes weofode, swa butan twy byð to
 awor [p. 131] penne se þe þæs his wylles gyrnð oððe hit 16
 gemahlice secð. Witodlice se þe hogað to ricetere to becumene,
 hwæs elles cepð he, butan hu he mage þeonde misþeon? Hwi ne
 undergyt he þæt him byð gecyrred seo bletsung to awyrgeð-
 nysse? 20

LXVIII. *De eo quod remouentur presbiteri ab officio suo.*

Hi autem presbiteri qui in presbiterio suo filios genuerint, remoueri ab officio suo debent.

LXVIII. *Be þam for hwi man aworpan scyle mæssepreostas.* 24

Ða mæssepreostas þe an heora mæssepreosthade bearn gestry-
 non, beon hi ascyrede of wurðmynte heora þenunge.

LXIX. *Pro infirmis orare et unguere eos oleo præcipitur.*

Iacobus apostolus scripsit, 'Infirmatur quis in uobis, inducat 28
 presbiteros in domum suam, et orent super eum, unguentes eum oleo
 infirmorum (*infirm. not in M*) in nomine Domini. Et oratio fidei
 saluabit infirmum, et suscitauit eum Dominus. Et si in peccatis
 fuerit, remittentur ei.' Quod non est dubium de fidelibus egrotan- 32
 tibus accipi uel intelligi debere, qui sancto oleo perungi possunt, quo
 ab episcopo confecto, non solum sacerdotibus, sed omnibus [p. 132]

uti christianis licet in sua aut in suorum necessitate unguendis. Nam idcirco presbiteris dictum est, quia episcopi, occupationibus aliis impediti, ad omnes languidos ire non possunt. Ceterum si episcopus
 4 potest aut dignum ducem (*M.* ducit) a se uisitare (*M.* -tandum), et benedicere et tangere chrisma (*M.* -mate) confitentem sine cunctatione potest, cuius est chrisma conficere. Nam poenitentibus istud fundi non potest, quia genus est sacramenti; nam quibus
 8 reliqua sacramenta negantur, quomodo unum genus posse putatur concedi?

LXIX. *Be þam þæt man for seoce gebiddan sceal 7 hi mid haligum ele smirian.*

- 12 Sanctus Iacobus se apostol cwæð, 'Gif cower hwylc beo geuntrumod, læde mæssepreostas into his huse, 7 gebiddon for hine 7 smyrion hine mid hele an Drihtnes naman. 7 gebed þæs geleafan gehæld þone untruman, 7 hine Drihten arærð. 7 þeah he an
 16 synnum sy, hi beoð him forgyfene.' Þæt is untwy to understandenne be geleaffullum seocum þe man smyrian mæg mid halgum ele þe biscopas halgiað, 7 þæs moton ealle cristene men notian to heora neode 7 to heora freonda onsmyrunge. For þi hit
 20 is gecweden be mæssepreostum, [p. 133] for þam þe bisceopas beoð mid oðrum unæmettan abysgode þæt hi ne magon to callun seocum faran. Ellicor for wel se biseop mot þe þone ele halgað, þone andyttre smyrian, gif he hine wurðne læt his neosunge 7 his
 24 bletsunge 7 his hringinge. Ne mæg ma na dædbeterum þis don, for þan hit is an þæra haligerna; 7 þam þe oðre haligerna beoð forwyrnde, hu mæg ma him þæs anes tipian?

LXX. *Oblationes in domibus offerri non oportere.*

- 28 Non oportet in domibus oblationes celebrari ab episcopis uel a presbiteris.

LXX. *Be þam þæt man ne mæssie on unhalgedum huse.*

- Ne gebyrað biscopum ne mæssepreostum þæt hi on unhalgedum
 32 husum mæssion.

LXXI. *Quomodo benedicendi sunt sponsus et sponsa.*

Sponsus ac sponsa cum præcibus et oblationibus a sacerdote

14 *hele*, so MS.

21 *callun*, so MS.

24 Over *hringinge* is wr. (by the scribe?) *athringinge*.

benedicantur, et legibus sponsentur ac doceantur, et a paranimphis custodiantur, et publice sollempniterque accipiantur (*M.* et legibus sponsa dotetur, et a p. custodiatur; et p. s. accipiatur). Biduo etiam ac triduo abstineant, et doceatur eis ut castitatem inter se 4 custodiant; certisque temporibus nubant ut filios non spurios, sed hereditarios Deo et seculo generent.

LXXI. *Be þam hu man [bletsian] sceal brydguman 7 bryde.*

[p. 134] Brydguman 7 bryde mid gebedum 7 mid ofringum mæsse- 8 preost sceal bletsian 7 weddian hi .7 betrecan hi be lagum, 7 þa drihtaldormen hi healdon, þæt hi ma eawunga nyme. 7 forhebbon hi twegen dagas oððe þry, 7 leornion betwyx þæt hi cunnon clænnysse healdan; 7 hæmon rihtlicum timum þæt hi þa bearn 12 begyton þe for Gode 7 for worolde wyrðe beon yrfeweardnysse.

LXXII. *De sollempnitatibus precipuis colendis.*

In sollempnitatibus precipuis, id est in Natale, et in Octauis (*M.* -va), et in Epiphania Domini, et in Pascha, et in Ascensione 16 Domini, et in Pentecosten, et in sanctorum festiuitatibus: id est Sancti Stephani, Beati Iohannis euangeliste, et in festiuitate infantium, et in Purificatione, et in Assumptione sanctę Marię. Similiter in beatorum apostolorum festis, et Sancti Iohannis 20 baptiste, et Sancti Laurentii, et Sancti Martini, siue et [in] natale cuiuslibet sancti cuius honor in qualicumque parrochia specialiter celebratur, plenarium officium celebretur, et bis reficiatur.

LXXII. *Be þam hu man healice freols sceal wurðian.*

24

An healicum freolsum, þæt is an middan wintra, 7 an þone eahtoðan mæssedæg, 7 an Twelftan dæg, 7 an Easterdæg, 7 an [p. 135] Cristes upstige, 7 an Pentecosten, 7 an beahmæssedagum: þæt is Sancte Stephanes, 7 Sancte Iohannes þæs godspelleres, 7 28 þara haligra cilda, 7 Candelmesse, 7 Sancta Marian forðsið, 7 þara twelf apostola, 7 Sancte Iohannes þæs fulwiltres, 7 Sancte Laurentius, 7 Sancte Martinus, 7 swa hwylces sanctes mæssedæg swylce an þære scyre beo synderlice wurðod, hæbbe ma to eallum þysum fulle 32 þenunge, 7 eton tuwa on dæg.

LXXIII. *De decimis diuidendis.*

Sacerdotes populi suscipiant decimas, et nomina eorum quicun-

12 Over hæmon is wr. in a diff. (?) hand *giftiun*.

que dederint scripta habeant super altare; et ipsas decimas secundum auctoritatem canonicam coram testibus diuidant, et ad ornamentum ecclesie primam eligant partem, secunda (*M. -dam*)
 4 autem per manus fidelium ad usum pauperum atque peregrinorum misericorditer cum omni humilitate dispensetur (*M. -sent*), tertiam uero partem sibimetipsis soli sacerdotes reseruent.

LXXIII. *Be þam hu man teoþincga sceal dælan.*

8 Ða mæssepreostas underfon þæs folces teoðungga 7 habbon ealra þæra sylendra naman gewriten ofer heora weofod; 7 þa sylfan teoðungga dælon be gewitnysse æfter þære ealderlican ge-
 [p. 136]setednysse, 7 nimon þone forman dæl to bote cyrican
 12 wlitcs, 7 þone oðerne dæl betæce ma getrywon mannon, þæt hig hine eadmodlice dælon þearfum 7 ælpeodigum, 7 þone þriðdan dæl healdon him sylfon.

LXXIII. *Ut presbyteri per diuersa ab episcopis aut a laicis*
 16 *indiscrete non mittantur.*

Statutum est ut presbyteri, sicut actenus factum est, indiscrete per diuersa non mittantur, nec ab episcopis nec ab aliis prelatiis nec etiam a laicis, ne forte, propter eorum absentiam, et animarum
 20 pericula et ecclesiarum in quibus constituti sunt neglegantur officia.

LXXIII. *Be þam þæt naðer ne biscopas ne læwede men ne sendon mæssepreostas butan gesceadwisnysse nahwæðer.*

We habbað gesett þæt naðer ne biscopas ne ealderas ne læwede
 24 men ne sendon mæssepreostas butan gesceadwisnysse, swa ma ær þissum dyde, þi læs an heora æ[f]werdnysse þa sawla frecednysse þolgion þe an heora gymene beoð, 7 þære cyrican þenunge beon forgymede þe hi ofer beoð gesette.

28 LXXV. *De illis qui soli missas contra canonicam auctoritatem canere presumunt.*

Statutum est ut nullus presbiterorum solus mis[p. 137]sam
 ce[le]brare presumat, quia nec uerba Domini Saluatoris quibus
 32 misteria corporis et sanguinis sui discipulis celebranda tradidit, nec apostoli Pauli documenta declarant, nec in ipsis Actibus apostolorum, si enucleatim legantur, ita fieri debere ullo modo inuenitur. Nam etsi interrogatus aut contemptus huiusmodi

corporis et sanguinis Domini solitarius consecratur (*M. -tor*) fuerit, qui[d] respondere poterit? Quibus enim dicit, 'Dominus uobiscum'? Aut [a] quo illi respondetur, 'Et cum spiritu tuo'? Uel pro quibus supplicat Deum, dum dicit, 'Memento, domine, 4 famulorum famularumque tuarum et omnium circumadstantium,' cum nullus circumstet? Quę consuet[ud]o apostolice et eclesiasticę auctoritati contraria eradicanda et funditur (*M. -tus*) extirpanda est a Domini sacerdotibus. Et si quis hoc deinceps facere pre- 8 sumpserit, gradus sui periculo subiacebit.

LXX[V]. *Be þam mæssepreost[e] þe ana mæssað ofer þa haligan gebodu þe þæt forbeodað.*

We habbað gesett þæt nan mæssepreost ne gedyrstlæce ana to 12 mæssienne, for þan hit ne swytelað ures Drihtenes 7 ures Hælendes word þa he his leorningnihtum betæhte to wurðienne þa halgan gerynu his lichaman 7 his blodes, ne Sancte Paules lara. Ne eac ma ne fint þæt hit swa mage beon an þære bec þe we Actus aposto- 16 lorum hatað an Le[p. 138]den, þæt is an Englisc þæra apostola dæd, þa hwile þe hi ætsomne wæron æfter Cristes upstige—þa þa boc angitlice spiriað 7 arædað. Gif we ahsiað nu þone þe þus oferhidlice ana halgað Drihtnes lichaman 7 his blod, hwæt wile 20 he segan? Hwa andswarað him? Oððe to hwam sægð he, 'Dominus uobiscum,' þæt is an Englisc, 'Drihten se mid eow.' Oððe hwa andswarað him þonne ma cwið, 'Et cum spiritu tuo,' þæt is an Englisc, '7 sy he eac mid pinum gaste.' Oððe for hwilce 24 pingað he to Gode, þonne he cwið, 'Gemun þu, Drihten, pinra þeowa 7 þira þeowenna 7 ealra þæra þe her abutan standað,' 7 þær nan ne stent? Þæs gewuna þe is wiðerweard wið þa apostolican gesetednysse, he is to forceorfenne 7 grundlinga to awyrtwalgenne 28 fram Drihtnes sacerdon. 7 gif hit heonanforð gepristlæce hwa to donne, hæbbe him to frecednysse þæt he his hades þolige.

LXXVI. *Ut presbiteri inconsulto episcopo non constituentur in ecclesiis, uel de ecclesiis expellantur ab aliquo.* 32

Statutum est ut sine auctoritate uel consensu episcoporum presbiteri in quibuslibet ecclesiis non constituentur, nec inde expellantur. Et si quis [p. 139] deinceps hoc facere temptauerit, sinodali sententia districte feriat. 36

LXXVI. *Be þam þæt nan mæssepreost ne beo geset to nare cyrcan butan biscopes le[a]fe, ne eft þanon adryfen butan his leafe.*

- 4 We habbað gesett þæt ma ne sceal mæssepreostas to nanre cyrcan gesettan, ne eft þanon don butan þæs biscopes leafan 7 dilhte. 7 gif hwa hit heononforð begiinne to donne, styre ma him be þæs sinoðes strece.

- 8 LXXVII. *De libris quos unusquisque secum in ecclesia habere debent (M. -bet).*

Hi sunt libri quos habere debet unusquisque sacerdos in sua ecclesia, per quos missas et epistolas seu euangelium uel baptisterium
 12 seu penitentialem aut circulos annorum siue lectiones nocturnales intelligi potest. Si quis tales non habuerit, ab ecclesia degradetur, quia in illo completur quod in libris legitur, 'Canes muti non possunt latrare.' Hi sunt mali presbiteri qui concupiscunt accipere
 16 pastorale mi[ni]sterium ecclesie, nec tamen possunt ad populum predicare.

LXXVII. *Be þam bocum þe ælc mæssepreost sceal habban on his cyrcan.*

- 20 Ðas bec sceal habban ælc mæssepreost an his cyrcan, þe he mæge on mæssian, [p. 140] 7 pistel 7 godspel an rædan, 7 fulluhtian, 7 dædbote tæcan, 7 geares ryne be gerime seggan, 7 an uhtan rædan. Gif þonne hwile preost þas næbbe, þolige he þæs cyrclican
 24 hades for þam an him bið gefylled þæt on bocum is gerædd, 'Dum[b]e hundas ne magon beorcan.' Þæt synt þa yfelan mæssepreostas þe gewilniað to underfonne þone healican ealdordom þære cyrcan, 7 swa peah ne cunnon folce heora pearfe bodian.

- 28 LXXVIII. *De non suscipiendis alterius ecclesie clericis, et de susceptoribus eorum ab[s]que litteris commendatis (M. -datitiis) uel testibus a clericis in eadem ecclesia militantibus.*

Iam constitutum est quod (quod not in M.) non licere in alterius
 32 ciuitatis ecclesia uel in potestate laicorum clericos militare, missas cantare, aut baptizare, sed ibidem permanere in qua [a] principio meruerunt ministrare; extraneos qui nisi a patria ad aliquam ecclesiam pro necessitate uenerint. Qui uero episcoporum aut

2 *lese.* Cp. p. 7¹¹.

23 *cyrc-*] the i wr. by a diff. hand?

25 *Dume.*

laicorum post hoc constitutum alterius ecclesie clericum suscipiet, nisi ad excusandum rationabiliter, placuit a communione suspendi, et eum qui suscipiat, et qui susceptus est, quousque clericum ad suam fecerit reuerti ecclesiam.

4

[p. 141] LXXVIII. *Be þam þæt nan mynstres ealdor ne underfo oðres mynstres preost butan swyteluncge, 7 be þæra steore þe hit abrecað.*

We habbað gesett þæt preostas nagon to wunigenne ne to 8 mæssigenne ne to fulligenne an nanre cyrcan þe to oðre burge gebyrige ne an nanes læwedes mannes anwealde, ac þurhwunian þær hig ærest had underfengon, butan hwilc heora to oðre cyrcan for hwylcere (neode) cume. Gif þonne ofer þas gesetnysse biscopa 12 hwilc oððe læwedra manna oðre cyrcan preost underfehð, butan he hine mid gesceade betelle, us licað þæt ma amansumige ægðer ge þone þe hine underfehð, ge þone þe þær underfancgen bið, oð þæt he gedo þæt se preost ham fare to his agenre cyrcan.

16

LXXIX. *Aepistola cuiusdam deicole in Christi nomine missa ad sacerdotes et clericos predicationis atque instructionis causa ipsius (M. ipsis) directa.*

Dilectissimis sacerdotibus aeclesiarum Christi presulibus et 20 cunctis cleris omnibus (omn- not in M.) in easdem (M. eisdem) ubique ei famulantibus, et deicolis omnibus in totum mundum degentibus, aeternam in Domino Salvatore nostro salutem. Nouerit igitur dilectio uestra quod semper sollicitus sum et ualde [p. 142] 24 nosse desidero de salute ac sanitate et uita uestra. Deus autem omnium nostrum uestrumque pium adimpleat desiderium in gloriam et uitę sanctę disciplinam. Ergo cum simus dominicę plebis superna miseratione rectores, studiosius nos conuenit Dei presidium 28 pro eorum sepe cogitare salute qui nobis commissi esse uidentur nec (M. ne) de creditis [atque] frustratis, quod absit, animabus insidiis antiqui hostis, nisi succedat preueniendo de offensis correctionem (M. correctio), districtam cogamur ante omnium pasto- 32 rem soluere rationem. Unde rogamus uos ut iuste et pie sancteque uiuentes, ceteris fidelibus in exemplum sitis, et casto corde et corpore sub regula canonica uiuatis. Et propterea (M. praeterea) peto ut consideretis et ante mentis et corporis oculos semper 36 habeatis, quid sumus nos et uos. Nonne homines sumus? Et unde homines nisi de humo? Et quid est homo (M. humus) nisi puluis et cinis? Et quid erimus nisi quod dictum est, 'Christus

cum aparuerit,' si bene egerimus, 'similes ei erimus,' hoc est immortalitate et eternitate? Abnegemus quod sumus, ut incipiamus esse quod non sumus. Ergo omne bonum a summo Deo
4 sperandum est, quia nisi Dominus edificauerit domum, in uanum laborant qui edificant eam. Et nisi Dominus custodierit ciuitatem, frustra [p. 143] nigrant qui custodiunt eam. Nos ergo petamus, queramus, pulsemus, quia qui petit accipit, et qui querit inuenit,
8 et pulsanti aperietur. Cogitemus semper ultimum diem nostri exitus, ornemus finem nostrum, et componamus diligenter uitam nostram, et quantum incerti sumus de obitu nostri die, tantum parati simus in actione nostra bona, ut quandocunque uenerit, nos
12 semper paratos inueniat. Consideremus et pensemus quam districtus uenturus est iudex, qui non solum operum sed etiam cogitationum exactor apparebit. Laboremus in opere Dei quantum possumus, siue (*M.* si non) quantum debemus, quoniam ut ait
16 apostolus, 'Non sunt condigne passionis huius temporis ad futuram gloriam que reuelabitur in nobis.' Qua de re satagendum est nobis omnibus (*M.* et omnibus) fidelibus ut ad ipsam gloriam fideliter curramus. Uestram quoque, o sacerdotes fratresque
20 dulcissimi, moneo sollertiam, ut reminiscamini quam magna suscepta habetis onera. Animarum namque curam suscepistis, ideo securitatis uitam deponite, que inutilis est anime et corpori, quoniam qui animas susceperunt ad regendum, parare se debent
24 ad rationem reddendam in conspectu Dei. Idcirco in quantum preualetis, tam uerbo quam exemplo, ut prediximus, ammonere non cessetis uobis commissas oues, ut in iudicio eum propheta absolu[p. 144]ti dicere possitis, 'Domine, iustitiam tuam non
28 abscondi in corde meo. Ueritatem tuam et salutare tuum dixi.' Diem ultimum cogitate, et regulam uestram conseruate, uillicationem uestram [c]ompensate, quia de omnibus qui uestra negligentia perierint rationem eritis reddituri in die iudicii. Et ut
32 de negotio lucrum reportetis et premium, oportet uos magis prodesse quam preesse. O spirituales sacerdotes, diligite clerum et populum uestrum, et nullo modo uobis estimetis propinquiores esse parentes quam qui uobiscum in domo Dei et opere demorantur,
36 quia ubi amor et dilectio est spiritualis, ibi Deus mediator inhabitat, qui dixit, 'In hoc cognoscent omnes quia mei estis discipuli, si dilectionem habueritis ad inuicem.' Uestramque fragilitatem humiliter considerate, et infirmorum curam atienter portate. In

imperio uestro moderati sitis, ut regula edocet. Similiter moneo ut opera quę iniungitis discernetis et temperetis. Discretionem uestram semper cogitate, ut quod fecerint subiecti uestri absque murmure faciant, ut et animę saluentur, et corpora supra modum 4 non grauentur. Moneo et omnes cleros uobis subiectos ut uobis humiliter obędiant, et regulam canonicam pro uiribus adimplere [p. 145] satagant, et absque murmuratione imperio uestro sub- iaceant, Dominoque dulciter seruiant, quoniam omnis homo potesta- 8 tibus sublimioribus suisque prepositis subditus esse debet, quanto magis serui Dei obędire humiliter prepositis suis debent? Moneo etiam ut regulę canonicę memores sint, eiusque pręcepta ante oculos semper habeant. Nam quis scit quod contingat sibi in hac 12 uita, aut quis umquam inobędiens ad bonum finem peruenerit? Nobis uero pauor incutitur non modicus, dum legimus sanctorum multorum in (in *not in M.*) finem fuisse periculum, et post tantos labores conquisitos etiam de summis ad ima esse precipitados, 16 quorum casus noster debet esse profectus. Siquidem et primum hominem per inobędientiam cecidisse legimus. Multa siquidem atque innumerabilia de his colligi possunt, sed nobis ista modo sufficiunt, ut in his caueatis ne inobędientiam in aliquo christicola 20 conferetis. Non uobis delectentur delicię superfluę, nisi quantum corpus sustentare uidetur, et non quantum uoluntas humana appetere temptatur. Nolite esse cultis uestibus adornati, sed simplici modo necessitatibus corporis contenti. Sic habeatis disci- 24 plinam, ut non amittatis animam. Nolite esse obliuioni dediti, nec nulla (*M. ulla*) securitate adhibiti, sed tam corporis quam [p. 146] animę alimenta preparatę uobis clerisque subiectis uestris, ut leti semper uobiscum Christo seruiant, sub cuius seruitio se 28 tradiderunt, ut in futuro mercedem recipiatis, et uocem Domini audiat, ubi dicatur (*M. dicitur*), ‘Quia super pauca fuisti fidelis, supra multa te constituam, intra in gaudium Domini tui.’ Ad quod gaudium me peccatorem et uos omnes una cum omnibus 32 uobis commissis, Dominus et Saluator noster, precibus omnium [sanctorum] suorum, perducere inlesos in uitam aeternam dignetur, qui uiuit et regnat in eternum in secula seculorum. Amen.

LXXVIII. *Dis ærendgeuirit sende sum Cristes þegen to mæsse- 36 preostum 7 to oðres hades preostum to heora lifes rihtinge.*

Ðam leofestan mæssepreostum Cristes cyrican 7 biscopum 7

eallum gehadedum endebyrðnyssum þe an þam sylfan godcundan
 þeowdome drohtniað geond ealne middangeard ic sende ece gretinge
 an Drihtne, urum Hælende. Wite eower lufu þæt ic eom frefriend
 4 7 swiðe wilnige þæt ic wite eowre hæle 7 eowres lifes gesund-
 fulnysse. Se God þonne, þe is ure ealra gemæne, gefylle mildelice
 eowre gewilnunge to his wuldre 7 to haligre lare eowres lifes.
 Eornostlice nu we þurh þa uplican mil(d)nysse syn recceras þæs
 8 godcundan folces, us gedafenað þæt we geornlice 7 gelome þenceon
 ymbe þara [p. 147] hæle þe us betæhte synt, 7 Godes gescyldnysse
 biddon, þe læs we beon genyðde beforan þam ecean hyrde þæt we
 stranglic geſcead agyldon, gif we þurh deofles searocræftas wurðað
 12 æt þam sawlum beswicene, butan we þone gylt mid rihtlæcinge
 forehradion. For þi þonne we biddað eow þæt ge rihtlice 7
 æwfæstlice 7 haliglice libbon, 7 beoð eallum geleaffullum to bysne,
 7 libbað clænre heortan 7 clænnon lichaman an eowrum preostregole.
 16 7 gyt ic bidde þæt ge besceawion 7 hebbon æfre ætforan eowres
 modes eagum 7 eac eowres lichaman, hwæt we 7 ge syn. Hu ne
 syn we men? 7 hwanon syn men butan of moldan? 7 hwæt is
 molde butan dust 7 axan? 7 hwæt beo we gif we willað wel,
 20 butan swa us behaten is þurh þæs apostoles cwyde, ‘Ðonne Crist
 ætiweð, þonne beo we him gelice,’ þæt is undeadlice 7 ecelice. Uton
 wiðsacan þæs þe we syn, þæt we begynnun wesan þæt we gyt ne
 syn. Eornostlice ælc gôð is to hihtenne fram healicum Gode, for
 24 þam butan God þa burh getimbrie, an idel deorfað þa þe hi tim-
 briað, 7 buto God þa burh gehealde, an idel waciað þa þe hi healdað.
 Uton we þonne biddan 7 uton secan 7 uton cnyssan, for þan se ðe
 bitt, he anfehð, 7 se ðe secð, he fint, 7 þam þe [p. 148] cnyst, bið
 28 antined. 7 gepencean we æfre þone ytemestan dæg ures forðsiðes, 7
 uton geornlice gelogian ure lif, 7 swa micelum swa we syn ungewisse
 þæs dæges ures endes, swa miclum beo we gearwe an ure godan
 dæde, þæt swa hwænne swa he cume, þæt he us gearwe finde. Uton
 32 besceawian 7 apinsian hu stree dema cymð, þe na þæt an weorca,
 ac eac swylce gepohta scrudnere wile beon. 7 uton swincan an
 Godes worce swa miclum swa [we] magon, 7 swa swa we sceolon,
 for þan, ealswa se apostol cwæð, ‘Ne sint to wiðmetenne þa
 36 þrowunga þisse tide to þam toweardan wuldre þe bið ætywed an us.’

3 an] 7 MS.

7 þæs] 7 MS.

14 After eallū a letter erased.

16 hebbon, so MS

19 willað wel] the *h* and *a* are in a diff. hand.

25 buto, so MS.

35 wiðmetenne.

For þi þonne is to gehicgenne us eallum geleaffullum þæt we to þam wuldre geleaffullice yrnan. Eac ic myngie eowre geornfulnysse, þe synt Godes sacerdas 7 mine leofan broð[or], þæt ge gemunon hu micle byrðena ge habbað underfangen. Witodlice 4 sawla gymene ge underfengon; for þi aworpað eowres lifes orsorhnysse, þe is unnyt ægðer ge sawle ge lichaman, for þam se þe sawla underfehð to reccenne, he sceal gearcian hine sylfne to agyldenne heora gescead an Godes gesihðe. For þi þonne swa 8 miclan swa ge magon, mid worde 7 mid bysne, swa we bufan sædon, ne ablynnon ge [p. 149] to myngyenne þa eow betæhtan sceap, þæt ge an þam dome freolice mid þam witigan magon cweðan, ‘Drihten, þine rihtwisnysse ne belidde ic an minre heortan. 12 Þine soðfæstnysse 7 þine halwendnysse ic sæde 7 cyððe.’ Geþencað þone ytmestan dæg, 7 healdað eowerne regol, begymað eowre scyre, for þam on domes dæg ge sceolon agyldan gescead be eallan þam þe losiað þurh eowre gymeleaste. 7 eow gebyrað þæt 16 ge framion swiðor þonne ge wealdon mid pryton, þæt ge magon gestreon 7 mede bringon of eowre mangunge. Eala ge gastlican sacerdas, lufiað eowre preostas 7 eowre folc, 7 (ne) talien ge nateshwon eowre magas eow gesibbran þonne þa þe mid eow 20 wuniað an Godes huse 7 an Godes worce, for þan þær þær lufu bið 7 gastlic gesybsumnys, þær bið God to middes, þe sæde, ‘An þam ancnawað ealle men þæt ge mine cnihtas beoð, gif ge soðe lufe habbað eow betwynan.’ Besceawiað eaðmodlice eowre un- 24 trumnysse, 7 forberað gepildelice þa gemene þæra untrumra. Beoð gemetfæste on eowrum anwealde, swa eower regol tæhð. Swa eac ic myngie þæt ge besceawion 7 gemetecyon þa worc þe ge bebeodað; 7 foreþencað æfre eower gescead, þæt eowre under- 28 þeoddan [p. 150] don butan murnunge þæt hi don sceolon, 7 þæt þa sawla beon gehealdene, 7 þa lichaman ofer gemet ne beon gehef-gode. Ic mingie eac ealle eowre underþeoddan preostas þæt hi eaðmodlice eow hyron, 7 be heora mihtum gehicgen þæt hi gefyllon 32 heora preostregol, 7 butan murnunge hyrsumigeon eowrum anwealde, 7 hyrsumion wynsumlice heora Drihtne, for þam ælc man sceal beon underþeod ealdrum 7 þam þe ofer hine beoð, hu micle ma Godes þeowas sceolon eaðmodlice hiran hira ealdrum? Eac ic 36 mingie þæt hi gemunon þæs preostlican regoles, 7 hæbbon his gebodu æfre ætforan eagan. Witodlice hwa is þæt wite hwæt

3 broð 9 ge] we MS. 18 mangung]unge. 30 gehealdenne. 38 eagan.

him geseotan scyle an þis life, oððe hwyle ungehyrsum man
 hæfde æfre gyt godne ende? Us is unlytel broga an beléd, þonne
 we rædað þæt manigra haligra ende wurdon frecenfulle, 7 æfter
 4 miclum gearunecgum þurh manege gedeorf of healicum gepingum
 to neowellicum besceofene, 7 se heora hryre sceal beon ure gepinc-
 ðo. Witodlice we habbað geræd þæt se forma man ahreas þurh
 unhyrsumnysse. Fela 7 unrime we magon ymbe þæt seegan 7 ge-
 8 sammian, ac þas bysua us magon to genogon, þæt we warnion þæt
 nan cristen man ne beo befangen mid unhyrsumnysse. Ne lyste
 [p. 151] eow þæs oferflowendan welan, butan swa micel (swa ge
 magon eowerne lichaman an afercian, 7 nas swa micel) swa eower
 12 mennisca lust wile wynian. Ne beo ge to creasum reafum ge-
 frætwaðe, ac medemlicum be eowres lichaman þe[a]rfe. 7 swa
 gumað lare, þæt ge ne forlætan þa sawle. Ne beo ge ofergyttole,
 ne ne befeolan ge orsorhnysse, ac gegearciað eower underþeoddum
 16 preostum ægðer ge lichaman bilyfne ge sawle, þæt hi bliðe mid
 eow wunian an þam Cristes þeowdome, þe hi on þeowian sceolon,
 þæt ge an þam towerdan mede underfon 7 gehyron Drihtnes stefne,
 þær he cwyð, ‘þa þu wære an littlum þingum getrywe, ic gesette
 20 þe ofer manege þing, far an blysse þines hlafordes.’ Me synfulne
 7 eow ealle 7 (ealle) ure underþeoddan, þurh ealra haligra þing-
 rædene, ure hælenda Crist gelæde ungewemmede an þa blisse, þæt
 is an ece lif, þær he lifað 7 rixað a butan ende.

24 LXXX. *Alia epistola ad episcopum.*

Dulcissimo domino meo episcopo in Christi nomine salutem
 perpetuam. Pater dulcissime, bene ualeas in Christo, et illi
 semper placeas. Saluto te et per te omnes clericos tuos: consolare
 28 et conforta eos in seruitio Domini nostri Ihesu Christi in quantum
 preuales. Moneo prudentiam tuam ut peccantes arguam (*M. arguas*)
 coram omnibus, ut timorem ceteri habeant. Qui enim proximorum
 mala respicit et tamen [p. 152] silentio linguam premit, eorum
 32 mortis auctor sit, quia eos, quando potuerat, curare noluit. Nos
 ergo qui in periculoso ordine constituti sumus, attendamus ne
 simus inutiles serui. Illius semper memores simus mandati, qui
 dixit, ‘Hoc est mandatum meum ut diligatis inuicem.’ In hoc
 36 enim mandato omnium salus consistit; hoc cunctis pernecessarium
 esse constat, et maxime his qui gregem Christi ad regendum

accipiunt. Quapropter, pastor carissime, gregem quem accepisti ad regendum diligenter erudire studeto, et sanctis ammonitionibus eum per pascua uite deducere satage. Habes in omni opere bono Christum adiutorem, sanctos quoque omnes intercessores. Sicut 4 gubernationem et dispensationem in domo Domini habere uideris, ita tibi subiectos bonis moribus ornari contende, et eos [in] diuina laude deuotissime fac consistere; et quod angeli semper agunt in celis, hoc tui cleri iugiter faciant in ecclesiis. Tuum est percipere (*M.* 8 præcipere), illorum obedi-; tuum preire, illorum subsequi omnium. Itaque (*M.* subsequi. Omnium itaque) in seruitio Dei una debet esse uoluntas, ut una fiat in regno Dei remuneratio. Nullus horis canonicis se diuinis subtrahat laudibus, ne propter aliquam negle- 12 gentiam alicuius locus in conspectu Dei uacuus inueniatur. [p. 153] Et uerba Dei in ecclesiis intimo cordis affectu proferantur, et cum magna reuerentia Dei omnipotentis officia celebrentur. Omni uerbo (*M.* Omne uero) ministerium Christi humiliter et deuote 16 impleatur. Omnis itaque obedientia in seculi necessitatibus fideliter et strenue peragatur. Fiat equidem inter omnes concordissima pax et sanctissima caritas et deuotio uite regularis. Seniores bonis exemplis et sedula ammonitione erudiant iuniores, illosque 20 diligant ut filios, et illi quasi patres eos honorificent, illorumque omni alacritate obediunt preceptis. Tua uero, uenerande pastor, conuersatio omnibus sit exemplum salutis. Caueto ut nec minimus (*M.* Cave ne nimis) quis in tua scandalizetur uita, sed 24 edificetur et roboretur in uia ueritatis, quia tibi ex illorum salute merces iudicabitur eterna. Cani capilli extremum denuntiant properare diem; quapropter paratus esto omni hora in occursum Domini Dei tui. Dilectio fraterna et elemosina miserorum et uite 28 castitas preparent tibi gradum in celo. Festis diebus ueniente ad ecclesiam populo, fac eis predicare uerba Dei. Et quocumque uadis, clerici qui seruitium Dei pleniter peragant, tecum eant, sobrietate ornati, non ebrietate assueti, quorum honestas uite sit 32 aliis doctrina salutis. Curamque ubique [p. 154] habeas, et maxime pauperum, uiduarum, et orfanorum, ut audias in die tremendo a Domino cum aliis elemosinam facientibus, 'Quamdiu fecistis uni ex his minimis, mihi fecistis.' Esto miseris ut pater, 36 et causam ad te clamantium diligenter discute; et parce in te peccantibus, ut Deus tuis parcat peccatis. Esto iustus in iudiciis et misericors in debitis, magister uirtutum, moribus honestus,

uerbis iocundus, uita laudabilis, in omni opere Dei deuotus. Cleros quoque coortare ut sanctas scripturas diligentissime legant, non confidant in lingue notitię (*M. -tia*), sed in ueritatis intelligentia, ut possint contradicentibus ueritati resistere. Sunt enim tempora periculosa, ut apostolus predixit, quia multi pseudo-doctores surgent, introducetes sectas, qui catholice fidei puritatem impiis assertionibus maculare nituntur. Ideo necesse est ecclesię plus habere defensores qui, non solum uite sanctitate, sed etiam doctrina ueritatis castra Dei uiriliter defendere ualeant. Has uero pie ammonitionis litterulas non quasi nescienti direxi, sed ut uere caritatis que est in meo pectore fidem ostenderem. Omnipotens Deus te tuosque carissimos cleros in omni bono proficere faciat et ad beatitudinem eterne glorie peruenire concedat, qui regnat in secula seculorum. Amen.

LXXX. *Dis is to þam biscope.*

16 Þam leofestan biscope, minon ealdre, an Cristes naman ic sende þurhwunule gretinge. Fæder min leofa, þeoh þu an Criste wel 7 lica æfre him. Ic grete þe 7 wið þe ealle þine preostas: frefra hi 7 gestranga hi an þeowdome ures Drihtnes, hælendan Cristes, swa
20 miclum swa þu mæge. Ic mingie þine snoternysse þæt þu þa gyltendan þreage beforan eallum, þæt þa oðre him adrædon. Se þe gesihð his nyhstena yfelu 7 forhæfð his tungan mid swigan, he bið heora deaðes ord, for þan he nolde hi lacnian, þa þa he mihte.
24 Uton we þonne, þe an swa frecenlicre endebyrðnysse syn gesette, warnian þæt we ne wurðon unnytte þeowas. 7 beon æfre gemindige þæs bebodes þe Crist ewið, 'þæt is min bebod þæt ge lufion eow betwunan.' Soðlice an þissum gebode wunað ure ealra hæl, 7
28 eallum mannum his is neodþearf, 7 swiðost þam þe Cristes ewde underfengon to healdenne. For (þi) þonne, þu leofesta hyrde, þa ewde þe þu underfenge to receenne, lære hig georne, 7 gehoga þæt þu hi gelæde þurh halige mingunga to lifes læswum. An ælcum
32 godum worce þu hæfst Crist þe to fylste 7 his halgau to foresprecun 7 to þingerum. Ealswa þu hæfst gewæld [p. 156] 7 diht on Godes huse, gediht eac 7 gefrættwa þine underþeoddan mid godum þeawum, 7 gedo þæt hi estfullice wunion on þære godcundan
36 lufe, 7 þæt þine preostas don an cyrcan þæt englas æfre doð on heofenum. Ðe gebyrað to hatenne, 7 him to hyrsumgenne; þu

scealt beforan gan, 7 hi ealle folgian. Witodlice an Godes þeow-
dome sceal beon an willa, þæt eft beo an (e)dlean an Godes rice.
Ne ætfeorrige man hine sylfne æt þam preostlican tidsangum þam
godcundlican lofum, þe læs for ænigre gymeleaste heora æniges 4
stede an Godes gesihðe beo æmtig gemett. 7 Godes word an
cyrcean sceolon beon forðbrohte of lufe inweardre heortan, 7 þæs
ælmihigan Godes þenunga sceolon beon gemærsoðe mid micelre
arwurðnyse. Ælcum worde Cristes þenung eadmodlice 7 estelice 8
beo gefylled. Sy ælc hyrsumnys an woroldneodum getrywlice 7
cafllice gefylled. 7 beo betwux eallum geþwære sybb 7 halig lufu
7 estfullnes lifes be preostregole. Þa ylðran mid godum bysnum
7 mid gelomlicre mingunge læron þa gingran, 7 lufion swa heora 12
bearn, 7 þa gyngran wurðion þa ylðran swilce heora fæderas,
7 mid eal[p. 157]re glædnysse hyrsumion heora hæsum. 7 þin
drohtnung, þu arwyrða hyr(d)e, sy him eallum to lyfes bysne.
Warna þe eac swilce þæt heora nan ne beo geæswicod þurh þines 16
lifes drohtnunge, ac beo gebett 7 gestrangod an soðfæstnysse
wege, for þam þe bið getalod ece (med) of heora hæle. Hære hær
bodiað þæs æftemystan dæges tocyne: for þi beo þu ælcan timan
gearu angean þines Drihtnes tocyne. Broðorlic lufu 7 yrminga 20
ælmysylen 7 lifes clænnys gegearciað þe gode wununge an
heofenum. Freolsdagum, þonne folc to cyrcan cume, gedo þæt man
bodige him Godes word. 7 swa hwyder swa þu fare, faron æfre
mid þe preostas þe fullice gefyllon þone godcundan þeowdom, 7 þa 24
beon syfre 7 na druncengeorne, þæt heora lifes arwurðnys sy oðrum
to lifes bysne. 7 hafa æghwar gymene, 7 swiðost ælmesmanna 7
wudewena 7 steopcylða, þæt þu an þam bysgendlican dæge mid
oðrum ælmysdondum gehyre æt Drihtne, 'Swa hwæt swa ge didon 28
an[um] þissa gyngstra, þæt ge dydon me.' Beo yrmingum for
fæder, 7 þæra neode þe to þe clipion, asmea georne; 7 ara þam
þe wið þe agyltað, þæt God arige þinum synnum. Beo rihtwis an
domum, 7 mildheort an gyltum, [p. 158] mægena lareow, an þeawum 32
arwurðe, wynsum an wordum, 7 herigendlic an life, 7 on eallum
Godes worce estful. Nyd eac þine preostas þæt hi geornlice
leornion 7 rædan halige gewrytu, 7 ne getrywon na an þære tungan
getingnysse, ac an þæs andgytes soðfæstnysse, þæt hi magon þam 36
wyðstandan þe angean soðfæstnysse flitan willað. Hit synt nu

8 þenunge. 15 hyre] ^d d wr. o. l. (by a diff. hand). 18 mirhðe] ^{t med} t med
o. l. (by a diff. hand?). 29 an.

pleolice tida, ealswa se apostol cwæð; manege lease lareowas
 arisað 7 bringað sacfulle lare 7 þencað mid heora þwurlican
 cwydon to gewemmenne þæs rihtlican geleafan syfernysse. For þig
 4 is þære halgan cyrcan neod þæt heo hæbbe hredderas [þe], na þæt
 an mid lifes halignyssse, ac eac mid soðfæstnyssse 7 mid haligre lare
 magon cafllice Godes fyrdwic bewerian. Soðlice ne sende ic þas
 stafas þisse mildan mingunge na swilce nitendum 7 unlæredum,
 8 ac þæt ic æteowde þone geleafan þære soðan lufe þe is an minon
 breoste. Se ælmihtiga God gedo þe þeon 7 ealle þine leofan
 preostas an ælcon gode, 7 genune þæt ge moton becuman to þære
 eadignyssse eces wuldres, þær he rixað geond worolda worold. Amen.

12 LXXXI. *De doctrina discretionum* (M. *De doctrinæ discretionē*).

Non omnibus una eademque doctrina est ad[p. 159]hibenda,
 sed pro qualitate morum diuersa exortatio erit doctorum. Nam
 quosdam increpatio dura, quosdam uero exortatio corrigit blanda.
 16 Sicut periti medici ad uarios corporis morbos diuerso medicamine
 seruiunt, ita ut iuxta uulnerum uarietates medicina diuersa sit; sic
 et doctor eclesię singulis quibusque congruum doctrinę remedium
 adhibebit, et quid cuique oporteat pro etate, pro sexu, ac professione
 20 adnuntiabit. Non omnibus ea que sunt clausa aperienda sunt;
 multi sunt qui capere non possunt, quibus si minime discrete
 manifestentur, statim aut detrahunt aut neglegunt. Rudibus
 populis seu carnalibus plana atque communia, non summa atque
 24 ardua predicanda sunt, ne immensitate doctrinę opprimantur potius
 quam erudiantur. Unde et Paulus apostolus ait, 'Non potui uobis
 loqui quasi spiritalibus, sed quasi carnalibus; tamquam paruulis in
 Christo lac uobis potum dedi, non escam.' Carnalibus quippe ani-
 28 mis nec alta nimis de celestibus, nec terrena conuenit predicare,
 sed mediocriter, ut initia eorum moresque desiderant, edoceri.
 Coruus dum suos pullos uiderit albi coloris, nullis eos cibis alit, sed
 tantundem attendit, donec paterno colore [p. 160] nigrescant, et
 32 sic illos frequenti cibo reficit. Ita et eclesię doctor strenuus, nisi
 eos quos docet uiderit ad suam similitudinem penitentie confessione
 nigrescere, et, nitore seculari deposito, lamentationis habitum de
 peccati recordatione induere, non aperit intelligentię spiritalis pro-
 36 fundiora misteria. Prius docendi sunt seniores plebis, ut per eos
 infra positi facilius doceantur. Non una eademque cunctis exortatio

3 cwyðe^{on}] on by diff. hd.

4 hredderas wr. by the scribe on an erasure.

congruit, quia nec cunctos par morum qualitas astringit. Sepe namque ea quę aliis nocent aliis prosunt, quia et plerumque herbe quę hæc animalia nutriunt, alia occidunt; et lenis sibilus equos mitigat, catulos instigat; et medicamentum quod hunc morbum 4 inminuit, alteri uires iungit; et panis qui uitam fortium roborat, paruulorum necat. Pro qualitate igitur audientium formari debet sermo doctorum. Doctor semper uocem predicationis habeat, ne superni expectatoris iudicium ex silentio offendat. Doctor taber- 8 naculum ingrediens uel inde egrediens moritur, si de eo sonitus non audiatur, quia iram Dei contra se exigit, si sine predicationis sonitu incedit. Ranę in aqua sine aqua esse uidentur, et tamen in putridine paludis commorantur, et procaces efferunt uoces et impatientes 12 et inopportunas (*M. importunæ*); sic hypochritę doctores [p. 161] quasi in aqua sapientię esse uidentur, et in luto heresis tamen uersantur, et contrarias uoces ueritati emittunt, et inopportunę bonis nocent, spiritu demonis agitati, procedunt ad reges terre congregare 16 illos, idem (*M. id est*) impios, inspirant ad pugnam contra sanctos, qui sunt reges iustitię. Licet enim omnis falsitas similitudinem ueritatis usurpet, differt tamen dignitas uere sapientię assimilatione false doctrinę (*M. a similitudine doctrinæ*). 20

LXXXI. *Be gesceadwisnysse lare.*

Nis eallum mannum gelic lar to cyðenne, ac for þeawa hwylnysse þæra lareowa myngung sceal mislic beon. Witodlice sume geriht steare þreaung, sume milde tihting. Ealswa getyde læcas to 24 mislicum þæs lichaman untrumnyssum begað mislice læcecræftas, swa be þæra wunda mislicuyssum, beon þæra læca cræfta mislicnyssa; 7 swa eac þære cyrcan lareow sceal ælcum þæslicce lare to lacnunge findan, 7 þæt ælcum to dafnige for ylde, 7 for hade, 7 for andytnysse, 28 him þæt cyðe. Ne synt eallum mannon to geypenne þa beclysedan þing, for þam manege synt þe hig undergytan ne magon, 7 gif hig him beoð ungesceadlice geswutelode, sona hig oððe hig tælað oððe forgymeleasiað. Niwon folcum 7 flæsclicum opene þing 32 7 gemænlice ma sceal [p. 162] bodian, næs ua uplice þing ne stearce, þe læs hi beon mid þære (lare) micelnysse swiðor ofþrihte þonne gelærede. Be þam Sanctus Paulus se apostol cwæð, 'Ne mihte ic spreca wið eow swylce wið gastlice, ac swylce wið 36 flæsclice, 7 ic sealde eow, þe for Criste sint lytlingas, meoloc for

drinc 7 nanne strangne mete.' Witodlice þam flæslican modum
 ne gedafnað to predicigenne pearle deope þing, ne be heofonlicum
 ne be eorðlicum, ac medeme þing, swa þæt heora angynna 7 heora
 4 þeawas magon beon to getihtre 7 gekeredre. Hrefen, þa hwile þe
 he gesihð his briddas hwites bleos, ne siðð he him nane mettass, ac
 gymð hwonne hi æfter heora forðfæderene sweartion, 7 siððan hi
 gelomlice sadað mid metton. Swa eac se glæwa cyrcan lareow ne
 8 geyrð he þa deopan geryno þæs gastlican andgytes þam þe he
 lærð, ær he geseo þæt hi be his bysnunge an soðre andtynsse,
 7 an soðre dædbote sweorcon 7 sweartion, 7 ale(c)gon þone scinen-
 dan woroldgyrlan 7 ymbcrydan hig mid þam woplican gyrlan for
 12 heora sinna gemynde. Ærest ma sceal an þam heape þa yldestan
 læran, þæt þurh hig þa gingran siððan beon þe eaðlæran. Ne
 magon hi na ealle gelice myngunge habban, for þam hi ne beoð ealle
 gelice geþeawode. For oft þa þing þe oðrum deriað, þa silfan
 16 þing [p. 163] fremiað sumon mannon; 7 for fela wyrta synt þe
 sume nytenu fedað, 7 þa silfan wyrta oðre nytenu acwellað, gif hi
 heora abitað; 7 leohtlic hwyslung mæg hors tamcýan, 7 leon hwelpas
 gremian; 7 mænig lacnung gewanað sume unhæle, 7 sume geycð,
 20 gif hi ma to deð; 7 se hlaf se þe gestrangað þæra strangra manna
 lif, he acwelð þa litlingas. For þi þonne be þæra hlystendra
 hwylcnysse se lareow sceal his bodunge gefadian. Hæbbe æfre
 se lareow gearwe stemne to bodunge, þæt he mid his swigan ne
 24 gebylge þæs uplican wlateres dom. Se lareow þe gæð into hwylcere
 wununge 7 eft ut gæð, þæt of his muðe ne beo gehyred halig
 bodung, he swylt for þam [he] gesamnode Godes yrre agean hine,
 þa he ferde butan þære bodunge swege. Wæterfroegan hwilon hi
 28 ma gesihð of wætere, 7 swaþeah secað to fullicum morseohtrum,
 7 þær hrimað hludum stefnum 7 ungeþyldelicum 7 ungelimplicum;
 swa eac þa gehiwedan lareowas doð, swilce hi an wisdomes wætere
 wunian, 7 swaþeah eardiað an þæs gedwildes more 7 meoxe,
 32 7 þanon sendað þwullice stemna agean soðfæstnysse, 7 ungelimplice
 hi deriað þam godum, 7 beoð astyrede mid deofles gaste; 7 farað
 to woroldcýnegum þæt hi þa gesamnian: þæt is, hi getihton þa
 arleasan to gewinne agean þa halgan, þa synt riht[p. 164]wisnysse
 36 cnihtas. Soðlice þeah ælc leasung hæbbe sume gelicnysse þære
 soðnysse, swaþeah twyfyrclað 7 todælð seo árwyrdnys þæs soðan
 wisdomes fram licetunge leasre lare.

LXXXII. *De clerico derelinquente clericatum suum.*

Si quis uero clericus, relicto officii sui ordine, laicam uoluerit agere uitam, uel se militię seculari tradiderit, excommunicationis pēna feriat. 4

LXXXII. *Be þam preoste þe his had forlæt.*

Gif hwylc preosthades manna forlæte þa endebyrdnysse his penunge, 7 wille his lif adreogan an læwedum hade, oððe hine gepeode silfne to woroldcampe, þreage ma hine mid wite þære 8 amansumuncge.

LXXXIII. *De eo quod non facile uincitur unus de ordine canonico ab alio.*

Siluester dicit, 'Non accolitus aduersus subdiaconum, nec 12 exorcista aduersus accolitum, non lector aduersus exorcistam, non hostiarius aduersus lectorem det accusationem aliquam. Et non dampnabitur subdiaconus, accolitus, exorcista, ostiarius, lector, filios habentes et uxorem, et omnino Christum predicantes, sic dicit 16 mistica ueritas, nisi in vii testimoniis. Et non dampnabitur diaconus nisi in xxxvi, et non dampnabitur presbiter nisi in xliiii.'

[p. 165] LXXXIII. *Be þam þæt man nanne preost mid eaðelicum þingum ne mage gewægnian.* 20

Sanctus Siluester cwæð, 'Ne sceal nan accolitus, þæt is husolþen, forsecgan nanne subdiacon, ne nan exorcista, þæt is halsere, forsecgan nanne accolitum, ne nan rædere forsecgan nanne halsere, ne nan duruweard nanne rædere mid nanre wrohte. 7 nelle we 24 na þæt ma gewægnige subdiacon ne husolþen ne halsere ne duruweard ne rædere, þeah hi bearn hæbbon 7 wif, 7 Cristes æ rihtlice bodian, buton ealswa seo gerynlice soðfæstnys cwyrð, mid sufon tuncgon. And ne mæg ma nanne diacon gewægnian butan syx 7 28 prittiga sum, 7 mæssepreost feower 7 feowertiga sum.'

LXXXIII. *De eo quod debent canonici se precauere ante transformationes daemonum.*

Ammonendi sunt clerici canonici ut sint cauti ne a demonibus 32 in cogitationum subtilitate seducantur. Propterea et forma diaboli inter clericos obseruetur, ut si quis ad eos ueniat, siue uir siue mulier sit, siue senex siue iuuenis, etiamsi notus siue ignotus sit, ante omnia oratio fiat, ut nomen Domini primum inuocetur, quia 36

si fuerit aliqua transformatio demonis, continuo oratione facta defugiet. Et si uero [p. 166] in cogitatione eorum sugg[ess]erint demones aliquid unde laudari aut extolli debeant, non adquiescant
 4 eis, sed tunc magis semetipsos humiliant (*M.* -ent) in conspectu Domini, et pro nichilo ducant, cum sibi aliquid illicitum sugg[ess]erint. Venerunt demones ad quendam monachum nomine Ór in specie
 8 eęlestis militię et habitu angelorum, currus igneos agentes plurimo apparatu, tamquam magnum aliquem regem deducentes. Isque
 qui a cęteris ut rex haberi uidebatur dicebat ad eum, 'Implesti omnia, o homo, tantum superest tibi ut adores me; et si adora-
 ueris me, transferam te sicut Heliam.' Et monachus Ór hęc
 12 audiens dicebat in corde suo, 'Quid est hoc? Cotidie ergo (*M.* ego) Saluatorem meum, qui est rex meus, adoro; hic si esset ille quem adoro, quomodo hoc a me poposceret quod indesinenter
 me facere sciret?' Post hęc respondit ad ipsum, 'Ego habeo
 16 meum regem, quem cotidie sine intermissione adoro, tu autem non es rex meus.' Et continuo ille inimicus ad hęc uerba nusquam comparuit. Item Fortunatus episcopus ex quodam homine immundum spiritum excussit; qui malignus spiritus cum uesperascente
 20 iam die secretam ab hominibus horam cerneret, peregrinum quempiam esse se simulans, circuire cepit ciuitatis plateas et clamare, 'O uirum [p. 167] sanctum Fortunatum episcopum, ecce quid fecit, peregrinum hominem de hospitio suo expulit; quero ubi requiescere
 24 debeam, et in ciuitate eius non inuenio.' Tunc quidam in hospitio suo cum uxore suo (*M.* sua) et paruulo filio ad prunas sedebat, qui uocem audiens, et quid ei episcopus fecerit requirens, hunc inuitauit hospitio, et sedere eum secum iuxta prunas fecit. Cumque uicissim
 28 aliqua confabularentur, idem malignus spiritus paruulum filium eius inuasit, atque in eisdem prunis proiecit; ibique mox eius animam excussit. Qui orbatus miser uel quem ipse susciperit, uel quem episcopus expulisset, agnouit.

32 LXXXIII. *Be þam þæt preostas hi warnien wið þa scynlican hiwunga deofla prættas.*

Preostas synt to myngienne þæt hi beon wære þæt hi ne wurðon beswicene fram deoflum þurh gepanca smealicysse. For þi
 36 betwyx preostum for deofles hiwunge ma hilt þone gewunan þæt, cume to him se þe cume, beo hit wer, beo hit wif, beo hit eald, beo hit geong, beo hit cuð, beo hit uncuð, þæt se man hine ærest

þinga gebidde, 7 Drihtnes nama beo an fruma ingeciged, for þan beo
hit ænig deofles hiwung, heo sceal sona þurh þæt halig[e] gebed
fordwinan. 7 gif him deoflu hwæt on heora gebance lære, hwanon
hi modigian magon [p. 168] oððe prutian, ne geþwærion hig þam, 4
ac þonne swiðor geeaðmedon hig silfe an Godes gesihðe, 7 for naht
þæt talion, þonne him swyle unalyfedlic þing bið læred. Hwilon
comon deoflu to sumum munuce se wæs genemned Ōr, 7 wæron
gehiwode to heofonlicre fægernysse 7 an engla gegyrlan, 7 læddon 8
fyrene scrydu mid micelre gearcunge, swylce hi sumne mærne
cynincg feredon. Ða cwæð se to þam munuce þe þær cynincg ofer
þa oðre ealle gepulht wæs, 'Ðu man, þu gefyldes[t] nu ealle bebodene
þineg, nu is to lafe þæt þu gebidde þe to me; 7 siððan þu þe to me 12
gebeden hæfst, ic ferige þe up ealswa Heliam.' Ða se munuc Ōr
þis gehyrde, þa cwæð he an his heortan, 'Hwæt mænð þis? Ælce
dæge ic gebidde me to minon Hælende, þe is min cyning; gif þis
wære se, for hwi wolde he biddan þæt ic dyde þæt þæt he wiste 16
þæt ic dæghwamlice dyde unateorigendlice?' Ða æfter þam þa
andswarode se munuc him 7 cwæð, 'Ic hæbbe minne cyning, to
þam ic me dæghwamlice butan ælcere wandinge to gebidde, 7 þu to
soðe ne eart min cyning.' 7 sona se feond mid þis[sum] wordum 20
fordwan. Eft *Sanctus* Bonifacius biscop draf þone fulan gast of
sumon men; þa se fula gast geseah þæt hit an þære æfentide wæs
style betwyx mannum, þa gebræd [p. 169] he hine sylfne, swylce
he wære sum ælpeodig man, 7 eode gind þa stræta hrymende, 24
7 cwæð, 'Eala se haliga wer 7 se gesæliga biscop, hwæt he hæfð
gedon, he draf þone ælpeodigan ut of his inne, 7 nu ic sece hwar
ic mage me gerestan, 7 an ealre his burge ne mæg ic hit findan.'
Ða sæt sum ceorl an his huse to his gledan mid his wife 7 mid his 28
geongan suna, 7 gehyrde his stefne, 7 fran hine, hwæt se biscop
him dyde, 7 siððan laðode hine into his huse, 7 let hine sittan
mid him to þam gledan. Ða amancg þam þe hi him an oðer
betwynan spræcon, þa eode se sylfa awyrgeda gast on þæs ceorles 32
geongan sunu, 7 awearp hine on þa sylfan gledan; 7 þærrihte sona
cwehte ut his sawle. Ða ageat openlice se earma bearnleasa ceorl
hwæne he underfeng, oððe hwæne se biscop ut hæfde adræfed.

1 *fruma*, so MS.2 *halig*.3 *lære*, so MS.11 *gefyldes*.20 *þis*.

II

FRAGMENT OF CHRODEGANG'S RULE.

[MS. Addit. 34652, British Museum.]

[fol. 3] . . . nan ne gebidað hi heofona rice. Se drun
 ð naðer ne fæder ne moder . ne freond ne
 sceað betwyx gode 7 yfele . ne he fyr ne a
 4 rdes ogan. Swa byð þa swicolan broðra 7 þa
 hogiað godes circan ne hi ne toscyriað god
 e ondrædað þ swurd þisses andweardan lifes
 lle fyr. þonne se man druncen byð ne
 8 lice begyman naþer ne his geþances . ne

LXI. *De Clericis.*

. ecclesiasti ministerii gradibus ordinati
 clerici nominantur. Cleros autem *uel* cleri
 12 tos doctores nostri dicunt . quia mathias sor
 uem primum per apostolos legimus ordinatum.
 llis temporibus ecclesiarum principes ordi
 gebant. Nam cleros . sors interpretatur
 16 s . grece cleronomia apellatur . *et* heres
 nde ergo clericos nocari aiunt . eo quod in
 domini dicuntur *uel* pro eo quod ipse dominus sors eorum
 criptum est loquente domino ; Ego hereditas eorum
 20 t qui deum hereditate possident . absque ullo
 ruire studeant . *et* pauperes spiritu esse con

[fol. 3^b] hlote gecorene. Cleros on grecise getac
 glisc . þanan yrfewardnysse on grecise c
 24 7 se yrfeward hatte cleronomius. For þi
 grecise clericos hatað . þ is on englise hlyte
 synt getalede 7 genemde to drihtne
 þ heora dryhten sy heora gehlott . o

1 Cp. above, p. 74²⁴.

4 *rdes*] only the second stroke of the *r* remains.

8 The letter before *lice* seems to have been *n*.

ten is be drihtne sprecendum. Ic eom c	
ra yrfewardnysse for þi gerist þ þa	
to yrfewardnysse þ hi hogian þ hi go	
woroldhremminge. 7 habban þurh ead	4
fena gast þ hi rihtlice magon cweþan	
sceope. Drihten is dæl minre yrfeward	
His igitur lege patrum cauetur. REGV	
ut a vulgari uita reclusi . a mundi uolu	8
ant. nec spectaculis nec pompis intersi	
lica fugiant. priuata non tantum pudī	
colant. Vsuris nequaquam incumbant	
occupationes lucrorum f(r)audisque cuiusq	12
Amorem peccunie . quasi materiam cunct	
ant. Secularia officia . negotiaque abician	
per ambitionem non subeant. Pro beneficiis	
nera non accipiant. Dolos et coniuration	16

III

FRAGMENT OF AN OLD ENGLISH VERSION OF THE CAPITULA OF THEODULF TOGETHER WITH THE LATIN ORIGINAL.

[MS. Bodley 865, fol. 97.]

... lic, ð(e) næfre gystas on husærne onfoð, buton sellendlices gysthuses med ær apinsod sý, 7 þæt God don hæf for andfenge heofena rices, for gestreone eorþliera pinga beodon.

4 [XXVI]. *De periurio.*

Predicandum est etiam ut periurium fideles caueant, et ab hoc summopere abstineant, scientes hoc grande scelus esse, et in lege, et in prophetis, siue in euangelio prohibitum. Audiuimus enim
8 quosdam parui pendere hoc scelus, et leuem dixisse quodam modo periuris poenitentię modum inponi debere; sed talem poenitentiam illis inponere debetis, qualem et de adulterio, de fornicatione, de homicidio, de ceteris criminalibus uitiiis. Si quis uero perpetrato
12 periurio aut quolibet criminali peccato, timens poenitentię longam erumnam, ad confessionem uenire noluerit, ab ecclesia repellendus est, siue a communicatione et consortio fidelium, ut nullus cum eo comedat, neque bibat, neque oret, neque in sua domo eum recipiat.

16 To bodianne is eac swylce þæt geleaffulle wið manað warnien 7 fram þam healice forhæbben, witende þæt hit is mycel scyld, 7 on æ 7 on witigum 7 on Cristes bec forboden. We gehyrdon soðlice sume men lyt [fol. 97^b] understandan ðas scylde,

As the Latin passage from the second half of Cap. XXV, corresponding to the first few lines of the O. E. version, is missing in the Bodleian MS., I here give it from Migne, *Patrol. Lat.* CV, col. 199: *Sciant sane quicumque hospitalitatem amant, Christum se in hospitibus recipere. Nam ille modus hospitalitatis non solum inhumanus, sed etiam crudelis est, quo nunquam hospes in domum ante recipitur, nisi prius dandi hospitii merces compensetur et quod Dominus agere iussit pro perceptione regni coelestis, pro acquisitione terrenarum rerum agatur.*

1 ð] the e is in a diff. hand.

4 The Capitula are not numbered in the MS.

7 cweþan þæt sumum gemete manswarum leoht dædbote gemet
scile beon onset; ac swylce dædbote hiim ge sceolon onsettian,
swylce be æwbrice 7 be forligere 7 be manslihte 7 be oðrum
heafodleahtrum. Gyf hwylc soðlice, þurhtogenum mánape oppe 4
ahwylcere heafodlicre synne, ondrædende dædbote lange ympe, to
andettesse cuman nele, fram cirycean he is to anydanne 7 fram
gemænsumunge 7 midhlyte geleaffulra, þæt nan mid him ete ne
ne drince, ne ne gebidde, ne on hys hus hine onfó. 8

[XXVII]. *De falso testimonio.*

Dicendum est eis ut a falso etiam testimonio abstineant, scientes
quia hoc grauissimum scelus est, et ab ipso Domino in monte
Synai prohibitum, dicente eodem Domino, 'Non falsum testimonium 12
dixeris,' et in alio loco legitur, 'Testis falsus non erit inpunitus.'
Siat se etiam quisquis hoc perpetraverit aut tali poenitentia
purgandum, ut superius dictum est de periurio, aut tali dampna-
tione aut excommunicatione dampnandum, sicut superius dictum 16
est. Dicendumque est illis quod summa, non dicam stultitia, sed
nequitia [fol. 98] est pro cupiditate argenti et auri aut uesti-
mentorum aut cuiuslibet rei, aut quod creberrime contingere solet,
propter ebrietatem, in tam grande scelus corruere, et ut (*M.* corruere 20
ut aut) septem annis in arta erumna sit, aut ab aeclesia sit
repulsus, dicente Domino, 'Quid prodest homini si lucretur totum
mundum et anime sue detrimentum faciat?' Quippe cum et aliis
uideatur pius existere, et sibimet ipsi crudelis existat. 24

To secganne him is þæt hi eac swylce fram leasre cyðnesse hy
forhæbben, wytende þæt ðæt hefegost scyld is 7 fram Gode
selfum on ðære dune Synai forboden, cweþendum þam ylean
Drihtne, 'Na lease cyþnesse þu sege,' 7 on opre stowe is sæd, 28
'Leas cyþere ne byð ungewitnod.' Wite hine eac swylce swa
hwylc swa ðis þurhtyhp, oððe swylc(e)re dædbote to afeormiane
swa bufan gesæd is be mánape, oððe swylcere genyþrunge oppe
amansumunge to gehynanne swa bufan gesæd is. 7 to secganne 32
him is þæt we ne cwepað þæt hit healic dysig sy, ac healic mán
þæt man for gytsunge goldes 7 seolfres oppe reafa oppe æniges
þinges, oððe þæt oftust gesælþ, ðurh druncen, on swa mycele scyld
befealle, 7 oppe seofen gear he sý [fol. 98^b] on n(e)arowre 36
ympe, oppe he sy fr(a)um cyricean anyd, Drihtne cweþendum,

‘Hwæt framað men þeah he gestryne ealne middangeard 7 his sawle forwyrd dó.’ Witodlice þonne he oðrum bið gepuht arfæst wuniende, 7 him selfum wælhreow wunap.

4 [XXVIII]. *De disciplina.*

Hortamur uos paratos esse ad docendas plebes. Qui scripturam scit, predicet scripturam; qui uero nescit, saltem hoc quod notissimum est plebibus dicat, ut declinent a malo et faciant bonum, 8 inquirant pacem et sequantur eam, quia oculi Domini super iustos et aures eius in preces eorum, uultus autem Domini super facientes mala, ut perdat de terra memoriam eorum. Nullus ergo sé excusare poterit quod non habeat linguam unde possit aliquem 12 edificare. Mox enim ut quemlibet errantem uiderit, prout potest, aut arguendo aut obsecrando aut increpando, ab errore eum retrahat, et ad peragendum bonum opus ortetur. Cum uero Domino opitulante ad sinodum in unum conueniemus, sciat nobis unusqui[s]- 16 que dicere quantum Domino adiuuante laborauerit, aut quem fructum adquisierit. Aut (*M.* Et) si quis forte nostro adiutorio indiget, nos cum caritate ammoneat, et nos cum caritate nihilominus ei adiutorium [fol. 99] ferre non differamus.

20 We myngiaþ eow þæt ge gearwe syn folc to læranne. Se þe halige boc cunne, bodige halige boc; se þe soþlice ne cunne, hurupinga þæt eþost is he folcam secge, þæt hy cirren fram yfele 7 don god, secen sibbe 7 fylgen þa, for þam þe eagan Dryhtnes 24 ofer ryhtwyse 7 earan hys æt hyra bēnum, 7 Dryhtnes andwlita ofer wyrcente yfelu, þæt he forspille of heorþan hyra gemynd. Nān eornostlice hyne beladian mæg þæt he næbbe tungan hwanon he mæge ænigne getimbrian. Sona soþlice swa he 28 ænigne dweliendne gesihþ, swa swa he mæge, oþþe þreagende oððe halsiende oþþe cidende fram gedwolan he hyne ongean teo, 7 to gefremmane gód weorc hine tyhte. Þonne we soþlice Drihtne fultumiendum to sinoþe on an becumaþ, wite anra gehwile us to 32 secganne hu micel Drihtne gefilstendum he swunce, oþþe hwylene wæstm he gestrinde. Oþþe gyf hwylc of belimpe ures fultumes behofað, us mid soþre lufe he myngie, 7 we mid soþre lufe eac swylce him fultum to þurhteonne na ne ylden.

36 [XXIX]. *De oratione.*

Admonere debetis fideles ut adsiduitatem et [fol. 99^b] studium

25 andhwilita.

26 eorstnolice.—nabbe] n alt. from h

habeant orandi. Ipse autem orandi modus talis esse debet, ut primum dicto symbolo quasi fidei sue recensitō fundamento, dicat quisquis est tribus uicibus, 'Qui plasmasti me, Domine, miserere mei.' 'Deus, propitius esto mihi peccatori,' et compleat orationem 4 dominicam. Si ergo locus aut tempus exigerit, deprecetur sanctos apostolos siue martyres ut pro eo intercedant; et armata fronte signo crucis eleuatis oculis cum corde et manibus Deo gratias agat. Si uero tempus ad hec omnia peragenda minus sufficiens fuerit, 8 sufficiat tantum, 'Qui plasmasti me, Domine, miserere mei.' 'Deus, propitius esto mihi peccatori,' et oratio dominica tantum cum gemitu et contritione cordis.

Myngian ge sceolon geleaffulle þæt hi syngalnesse 7 gecneord- 12 nesse hæbben to gebiddanne. Þæt gemet soðlice to gebiddanne sceal swylc beon, þæt ærest gesædum gebede þæt we credo nemnað, swylce his geleafan stapole getealdum, cwepe swa hwylc swa hyt sy þriwa, 'Ðu þe me gesceope, Drihten, gemylsa me.' 'God, milde 16 beo þu me synfullum,' 7 gefylle þæt drihtenlice gebed þæt we nemnað pater noster. Gif he eornostlice þæt rum 7 þone æmtan hæbbe, þonne bidde he þa haligan apostolas 7 martyras þæt hi for hyne þingien; 7 gewæpnedum andwlitan [fol. 100] mid 20 rodetacne upahafenum eagum mid heortan 7 handum Gode þancas do. Gif soþlice seo tid eal þis to gefremmanne ungenihtsum beo, genihtsumie þæt án, 'Þu ðe me gesceope, Drihten, gemildsa me.' 'God, milde beo ðu me synfullum,' 7 pater noster mid geomrunge 24 7 heortan forbrytðnesse.

[XXX-XXXI]. *De confessione.*

Omni etenim die Deo in oratione nostra aut semel aut bis aut quando (*M. quanto*) amplius possumus, confiteri debemus peccata 28 nostra, dicente propheta, 'Delictum meum cognitum tibi feci, et iniustitias meas non abscondidi. Dixi, confitebor aduersum me iniustitiam meam Domino, et tu remisisti impietatem peccati mei.' Facta etenim confessione cum gemitu et lacrimis Domino in 32 oratione, recitandus est psalmus .l. siue .xxiii. seu .xxx. atque alii ad eandem rem pertinentes, et sic complenda est oratio. Quia confessio quam sacerdotibus facimus hoc nobis adminiculum adfert, quia accepto ab eis salutari consilio, saluberrimis poenitentiae 36 obseruationibus siue mutuis orationibus peccatorum maculas

20 andwlitan] the ^a in a diff. hand and the i partially erased.

deluimus. Confessio uero quam Deo soli facimus in hoc iuuat, quia quanto nos memores [fol. 100^b] sumus peccatorum nostrorum, tanto horum Dominus obliuiscitur; et quanto nos horum obliuiscimur, tanto Dominus reminiscitur, dicente eo per prophetam, 'et peccatorum tuorum non memorabor.' Tu autem memor esto quod Dauid propheta se fecisse testatur cum dicit, 'Quoniam iniquitatem meam ego cognosco, et peccatum meum contra me est semper.'

8 Confessiones dandę sunt de omnibus peccatis quę siue in opere siue in cogitatione perpetrantur. Octo sunt principalia uitia, sine quibus uix ullus inueniri potest. Hec sunt: prima gastrimargia, hoc est uentris ingluuies, secunda fornicatio, tertia accidia

12 siue tristitia, quarta auaritia, quinta uana gloria, sexta inuidia, septima ira, octaua superbia. Quando ergo quis ad confessionem uenerit, debet inquiri diligenter quomodo aut qua occasione peccatum perpetravit, quod peregissee se confitetur, et iuxta modum

16 facti debet penitentia iudicari. Debet persuaderi ut de peruersis cogitationibus faciat suam confessionem. Debet ei etiam iniungi ut de octo principalibus uitiiis faciat confessionem suam, et nominatim debet ei sacerdos unumquodque uitium dicere, et suam de eo

20 confes[fol. 101]sionem accipere.

Ælce dæg witodlice we sceolon Gode on urum gebede æne oppe tuwa, butan hwa oftor mæge, andettan ure synna, swa se witega cwæð, 'Minne gylt cuðne þe ic dyde, 7 unrihtwisnessa mine ic

24 ne behydde. Ic cwæð, ic andette ongean me unrihtwisnesse mine Drihtne, 7 þu forgeafe arleasnysse synne minre.' Gedonre andetnysse mid geomrunge 7 tearum Drihtne on gebede, to singanne is se fiftigoða sealm, oppe se feower 7 twentigoða, oððe

28 se an 7 þritigoða, 7 oðre to þam sylfum þingce belimpende, 7 swa to gefyllanne is þæt gebed. For þam seo andetnes þe we mæssepreostum doð ús fultum bringð, for þam onfangenum halwendum geþeahhte fram him, halwendestum dædbote begymenum oppe

32 gemænum gebedum synna wommas we adylgiað. Seo andetnes þe we Gode sylfum doð framað to þam þæt, swa we urra synna gemyndigran beoð, swa hi swiðor God ofergyt; 7 swa we hi swiðor ofergytað, swa God hi swiðor geman, him sylfum cwepen-

36 dum þurh witegan, '7 synna þinra ic ne geman lénge.' Gemún þu soðlice þæt Dauid se witega cyþ þæt he dyde, þonne he cwyrð, 'For þam unrihtwisnesse mine ic ón[fol. 101^b]cnawe 7

sin min (on)gean me is symble.' Andetnessa to syllane synt be eallum synnum þe oþþe on weorce oþþe on gepance ðurhtogene beoð. Eahta synt frymþlice leahtras, buton þam earfoþlice ænig mæg beon gemet. Þys hy sindon: se forma is gyfernīs, þæt is 4 wambe frecnes, oþer (for)liger, þridða asolcennes oþþe unrotnes, feorþa gytsung, fifta idel wúldor, syxta anda, seofeþa yrre, eahtoþa ofermōdnes. Ðonne eornostlice hwa to scryfte cymþ, he sceal beon ahsod geornlice hu oþþe of hwylcum intingan he þa synne 8 þurhtuge þe [he] andet þæt he gedón hæbbe, 7 æfter gemete ðære dæde him sceal dædbot beon demed. He sceal beon læred þæt he be þwyrum gepohtum do his andetnesse. Him sceal eac swylce beon to geþeod þæt he be eahta frymþlican leahtrum do his 12 andetnesse, 7 se mæssepreost him sceal be naman anra gehwylcne leahter secgan, 7 be þam his andetnesse onfon.

[XXXII]. *De misericordia.*

Esurientes satiandi sunt, sitientes potandi, nudi operiendi, in- 16
firmi et qui in carcere sunt uisitandi, et hospites colligendi, dicente
Domino, 'Esuriui enim, et dedistis mihi manducare; sitiui, et [fol.
102] dedistis mihi bibere,' et cet[er]a. Nam hec omnia et in
se quisque debet spiritaliter agere, et in aliis carnaliter adimplere, 20
quia pene nihil prosunt hec omnia ad uitam eternam capessendam,
si luxuriose, si superbe, si inuide, et ne singula replicem, si
uitiose et inordinate uiuat et a ceteris bonis operibus uacet. Qui
ergo uidet se Christum non habere, qui dixit, 'Ego sum panis 24
uiuus qui de celo descendi,' et caritatem, quæ est pastus anime,
non habet, esurit quidem; sed si semper bona (*M.* si per bona) opera
Christo adiungit (*M.* adj. se), et caritatis se dulcedine replet, esurien-
tem omnino se pauit. Qui doctrina Spiritus Sancti et scripturarum 28
sanctarum fluentis carens est, sitit quidem; sed si se fl[u]entis uerbi
Dei inriget, et mentem suam spiritalis poculi dulcedine ebriet, et
(*M.* iste) se sitientem potat. Qui uidet se iustitia siue ceteris
bonorum operum exhibitionibus nudatum, et induit se iustitia siue 32
ceteris uirtutibus, nudum se procul dubio uestit. Si quis in lecto
uitiorum iacet, et morbo iniquitatis sue laborat, et funibus pecca-
torum suorum constrictus est, et uitiorum suorum obsitus pariete

1 *symble*. 4 *f:orma*] between *f* and *o* a letter erased and the *a* on an erasure. 9 *he* not in MS. 19 *ceta*.

- in tenebris iniquitatis sue est, infirmus quidem est; sed si delicto uitiorum per confessionem egreditur, et per [fol. 102^b] penitentie lamenta uinculis peccatorum absoluitur, et ad lucem bonorum
 4 operum egreditur, infirmum et in carcere positum se procul dubio uisit. Si in huius uite uia uidet se laborare, et uitiorum procella et (et *not in M.*) quasi quadam aeris intemperie inquietari, et receptaculum bonorum operum non habere, sciat se in itinere positum
 8 hospitio egere; et (*M. at*) si se ad uirtutum domum deducet, et sese in earum tutamine recipiet, hospites (*M. -tem*) quidem suscipit. Quę omnia cum sibi spiritaliter exhibet, Christum in se, cuius ipse membrum est, pascit, potat, nestit, uisit (*M. uisit*), ac suscipit.
- 12 Hingriende synt to gefyllanne, þyrstende to drenanne, nacode to forhelianne, untrume 7 þa þe on cwærterne beoð to geneosianne, 7 cuman in to gelaðianne, Drihtne cweþendum, 'Ic hingrode soðlice 7 ge sealdon me etan.' Witodlice þas ealle eac swylce on him
 16 selfum gehwa sceal gastlice dón, 7 an oprum flæselice gefyllan, for þam þe forneah naht fremiaþ þas ealle ece lif to begytanne, gif he gallice 7 ofermოდlice 7 andiendlice 7 strudgendlice [fol. 103] his lif drohtnað, 7 gif he leahterfullice 7 unendebyrdlice lyfað, 7 fram
 20 oprum godum weorcum æmtigað. Se þe eornostlice gesihð þæt he sylf Crist næfð, þe cwæð, 'Ic eom hlaf lifiende þe of heofonum stah,' 7 soðe lufe, seo is saule foda næfð, se hingreð witodlice; ac gif he symle gode worc Criste to gepeodeþ, 7 of soðre lufe swetnesse
 24 hine gefylð, hyne sylfne hingriende eallinga he fét. Se þe lare haliges Gastes 7 haligra boca flodum þoliende byð, witodlice hine þyrst; ac gif he hine of flodum Godes wordes gindlecþ, 7 his mod of gastlices drinces swetnysse drencð, he him sylfum þyrstendum
 28 drine gyfð. Se þe gesihð hine sylfne rihtwisnesse oppe oðrum godra worca gegearwungum nacodne, 7 he scryt hine mid rihtwisnesse oppe oprum mægenum, hine sylfne buton tweon he scryt. Gyf hwa on bedde hys leahtra lip, 7 of adle his unrihtwysnesse
 32 dyrþ, 7 mid rapum hys synna gebunden byþ, 7 mid wealle hys leahtra beset on þystrum his unryhtwysnesse byð, untrum witodlice he is; ac gyf he of bedde his leahtra þurh andetnesse ut gæþ, 7 þurh dædbote heofas of bendum his synna unbunden byþ, 7 to
 36 [fol. 103^b] leohte godra weorca út gæþ, hine selfne untrumne 7

1 *iniquitatis—delicto*] read *de lecto*. *M.* has *de luto*. 6 *aeris*] *a* altered from another letter. 20 *earnost-*] the *s* by the scribe on an erasure. 22 After *seo an h* has been added in another hand above the line.

on cwearterne asetne buton tweon he geneosað. Gyf he on þyses lifes wege gesyhp þæt he dyrfe], 7 of leahtra ystum 7 swylce of sumre lyfte hreohnesse gedrefed byþ, 7 andfengestowe godra weorca næfþ, wite he þæt he on sipfæte aset gysthuses wædlaþ; 4 7 gyf he hine selfne to mægena huse gelædeþ, 7 hine on hyra gebeorhge onfehþ, cuman witodlice he onfehþ. Ða ealle þonne he hy him selfum gastlice gegearwaþ, Crist on him, ðæs lim he is, he fedep 7 drenep 7 scrydeþ 7 (ge)neosaþ 7 onfehþ. 8

[XXXIII]. *Ut parentes suos filios doceant.*

Ammonendi sunt fideles sancte Dei ecclesię ut filios suos et filias suas doceant parentibus oboedientiam exhibere, dicente Domino, 'Fili, honorifica patrem tuum.' Nám et ipsi parentes erga filios suos 12 ac filias [*M. f. suas*] modeste debent agere, dicente apostolo, 'Nolite ad iracundiam prouocare filios uestros.' Nám et hoc dicendum est eis ut, si illi genitali affectu parcere uelint in uirgis filiis (*M. iniuriis filiorum*), non hós (*M. has*) inpune Dominus sinit, nisi forte digna 16 penitentia exhibeatur, quia leuius est filiis parentum flag[e]lla suscipere quam Dei iram incurrere.

To myngianne synt geleaffulle haligre Godes gesom-[fol. 104] nunge þæt hy hyra suna 7 dohtra læren þæt hy hyrsumnesse hyra 20 ylðrum magum gegearwien, Drihtne cwependum, 'Sunu, weorpa fæder þinne.' Witodlice eac þa magas sceolon ymbe hyra bearn gemetfæstlice dón, apostole cwependum, 'Nellen ge to yrsunge gegremian eowre bearn.' Witodlice eac þæt him is to secganne 24 þæt, gyf hy for gecyndlicre lufe arian willað on gyrðum hyra bearnum, na Drihten þa witeleaslice læt, buton of belimpe þæslic dædbot gegearwod sý, for þam þe leohtre is þam bearnum mága swingcela to gepolianne þonne Godes yrre on to beyrnanne. 28

[XXXIV]. *De karitate.*

Ammonendus est populus quos (*M. quod*) hec sit uera caritas quę Deum diligit plusquam se, et proximum tamquam se, et qui (*M. quę*) nihil uult alii facere, nisi quod sibi uult fieri, et plura quę recensere 32 longum est. Nam quicumque in potu et cibo et dandis atque accipiendis rebus esse caritatem putant, non mediocriter errant, dicente apostolo, 'Regnum Dei non est cibus et potus.' Nam et

2 *dyrf.* 4 *aset*] *aset.* MS.
hand above the line. 17 *flaglla.*
to alter the *a* to *æ*. 30 *icaritas.*

8 *geneosaþ*] the *ge* added in another
28 *beyrnanne*] the scribe began

ipsa, quando cum caritate fiunt, bona sunt et inter uirtutes computanda.

To myngianne is folc þæt hi undergyten þæt þæt is [fol. 104^b] soð
 4 lufu þæt man God lufie swiðor þonne hine selfne, 7 his nyhstan
 swa swa hine selfne, 7 ðæt he nelle oðrum don, buton þæt he
 wille þæt him sylfum sæle, 7 fela þe lang is to atellanne. Witod-
 8 lice swa hwylce swa wenað þæt soð lufu sy on æte 7 on wæte
 8 oppe on oþrum anfondlicum 7 sellendlicum þingum, na hwonlice
 hie dweliað, cweðendum apostole, 'Godes rice nis mete 7 drync.'
 Witodlice eac þa selfan, þonne hie mid soþre lufe beoð, hi beoð
 gode 7 ongemang mæghenu to tellanne.

12 [XXXV]. *De seruitio dei.*

Ammonendi sunt qui negotiis ac mercationibus rerum inuigilant,
 ut non plus terrena lucra quam uitam cupiant sempiternam. Nam
 qui plus de terrena re quam de anime salute cogitat, ualde a uia
 16 ueritatis oberrat, et iuxta quendam sapie[n]tem, in uita sua per-
 didit intima sua. Sequendus est enim in parte hac, sicut et in
 ceteris, apostol[ic]us sermo, qui ait, 'Et ne quis supergrediatur
 neque circumueniat in negotio proximum suum, uindex est Deus
 20 de his omnibus.' Sicut enim ab his qui laboribus agrorum et
 ceteris laboribus uictam atque uestitum et necessaria usibus
 humanis acquirere inhianter instant, decime [fol. 105] et elemo-
 sinae dande sunt; ita his quoque qui pro necessitatibus suis negotiis
 24 insistent, faciendum est. Unicuique homini Deus dedit artem qua
 pascitur, et unusquisque de arte sua, de qua corporis necessaria
 subsidia habet, animę quoque, quod magis necessarium est, sub-
 sidium administrare debet.

28 To mingianne synt þa þe manggungum 7 þinga ceapungum
 onwaciap, þæt hie na swiþor eorðlice gestreon þonne ece lif gewil-
 nien. Witodlice se þe swiþor b[e] eorðlicum þingce þonne be his
 sawle hæle ðincgþ, swiðe fram soðfæsnesse wege he dweleþ, 7
 32 neah sumes wises wordewide, on his life he forlíst his innopas.
 To filgeanne is soþlice on þison dæle, swá swá on oþrum þingum,
 seo apostollice spræc, se cwæþ, 'ȝ þæt nan ne oferga ne ne
 beswíce on manguge his nihstan, forþam þe God is w(r)ecend be
 36 þisum eallum.' Swa swa witodlice fram þam þe of geswincum
 æccera 7 oþrum geswincum andlifene 7 scrud 7 nidbehefu men-

16 sapientem. 18 apostolus. 27 administraret. 30 beorðlicum.
 37 geswincum] the n on an erasure.

niscum bricum to begitanne geornlice onstandaþ, teopunga 7
 ælmessan to sillanne syndan; swa fram þam witodlice þe for
 heora neodum mangungum [fol. 105b] onwuniað, to donne is.
 Æghwylcum men God sealde cræft of þam he fed byþ, 7 anra 4
 gehwyle of his cræfte þe he his lichoman neadbehefe fultumas
 hæfþ, þære sawle witodlice, þæt is nydbehefre, he sceal fultumas
 penian.

[XXXVI]. *De confessione.*

8

Ebdomada prima ante initium Quadragesimę confessiones sacer-
 dotibus dande sunt, poenitentia accipienda, discordantes recon-
 ciliandi, et omnia iurgia sedanda, et dimittere debent debita in-
 uicem de cordibus suis, ut liberius dicant, 'Dimitte nobis debita 12
 nostra, sicut et nos dimittimus debitoribus nostris.' Et sic ingre-
 dientes in beatę Quadragesimę tempus mundis et purificatis men-
 tibus ad sanctum Pascha accedant, et per poeni[ten]tiam sé renouent,
 que est secundus baptismus. Sicut etenim baptismus peccata, ita 16
 et pēnitentia purgat. Et quia post baptismum peccator denuo
 non potest baptizari, hoc medicamentum a Domino pēnitentię
 datum est, ut per eam uice baptismi peccata post baptismum delu-
 antur. Septem modis peccata dimitti scripturę sancte demon- 20
 strant. Primo in baptisrate, quod propter remissionem pecca-
 torum datum est. Secundo per martyrium iuxta [fol. 106] illud
 quod ait psalmista, 'Beatus uir cui non imputabit Dominus pecca-
 tum.' Iuxta eiusdem David sententiam quia remittuntur peccata 24
 per baptismum, teguntur per penitentiam, non imputantur per
 martyrium. Tertio per elemosinam iuxta Danielelem, qui profano
 Nabochodonossor regi ait, 'Peccata tua elemosinis redime in miseri-
 cordias (*M. -diis*) pauperum.' Et illud, 'Ignem ardentem extinguit 28
 aqua, et elemosina extinguit peccatum.' Et Dominus in euangelio,
 'Uerumptamen date elemosinam, et ecce omnia munda sunt uobis.'
 Quarto, si remittat quis peccanti in se peccata sua, iuxta illud,
 'Dimittite et dimittetur uobis, date et dabitur uobis. Et 'pater 32
 uester dimittet uobis peccata uestra, si remiseritis unusquisque
 (*M. unicuique*) de cordibus uestris.' Quinto, si per predica-
 tionem uestram (*M. suam*) quis et per bonorum operum exerci-

15 poenitentiam.

17 purgat wr. twice, the first crossed through.

24 The scribe has here omitted some words. *M.* has *Quia iuxta ejusdem David sententiam, 'Beati quorum remissæ sunt iniquitates et quorum tecta sunt peccata.' Remittuntur peccata per baptismum . . .*

tium alios ab errore suo conuertat, iuxta illud quod ait apostolus, 'Quoniam si conuerti fecerit quis peccatorem ab errore uie sue, saluabit animam eius a morte, et cooperit (*M. operiet*) 4 multitudinem peccatorum.' Sexto per caritatem, iuxta illud, 'Caritas Dei cooperit multitudinem peccatorum per Iesum Christum Dominum nostrum.' Septimo per poenitentiam, iuxta quod ait Dauid, 'Conuersus sum in erumna mea, dum configitur 8 spina.'

[f. 106 b] On þære ærestan ucan ær Lenctenes anginne andetnissa mæssepreostum syndon to syllanne, dædbot to onfonne, twyræde to gesibbianne, 7 ealle saca to gelipianne, 7 men sceolon giltas gemæ-
 12 nelice forgifan on hira heortum, þæt hy þe freolicor cweþen, 'Forgif us giltas ure, swa swa we forgifaþ giltendum urum.' 7 swa in-
 gangende on eadiges Lenctenes tide clænum 7 afeormodum modum to haligre Eastran genealæcan, 7 ðurh dædbote hi silfe geedniwien,
 16 seo is þæt æftre fulwiht. Swa witodlice fulwiht, swa eac dædbot synna dilgaþ. 7 for þam þe æfter fulwiht[e] synful eduiwan ne mæg beon fullod, þes læcedóm dædbote fram Drihtne is seald, þæt þurh þa dædbote æfter þam fulwihte sinna syn afeormode. Þæt seofon
 20 gemetum synna beon forgifene halige béc gesweotoliað. Ærest on fulwihte, þæt is for sinna forgifenisse geseald. Oþre siþe þurh martyrdom neah þam þe se sealmsangere cwæþ, 'Eadig byð se wer þe him Drihten his sinna ne oþwit.' 7 neah þæs ylcen Dauides
 24 cwide þæt sinna beoð þurh fulwiht forgifene, 7 hy beo(ð) þurh dædbote oferhelede, 7 þurh martyr[f. 107]dóm hy ne beoð oþwitene. Priddan siðe þurh ælmessan, swa Daniel þam awyr-
 gedan cyninge Nabochodonosor sæde, 'Sinna þine mid ælmes-
 28 sum þu alýs on þearfena mildheortnyssum.' 7 elleshwær is gecweden, 'Weter acwencð byrnende fyr, 7 ælmesse ácwencð sinne.' 7 Drihten cwæð on his godspelle, 'Þeahhwæðre syllap ælmessan, 7 efne nu ealle þinge eow beoð clæne.' Feorðan siþe,
 32 gif hwa forgifð þam þe on[g]ean hyne agilt, swa swa hit gerædd is, 'Forgifaþ 7 eow bið forgifen, syllað 7 eow bið seald.' 7 eft 'Fæder eower forgifð eow eowre sinna, gif eowra anra gehwile of his heortan forgifð.' Fiftan siþe, gif þurh eowre bodunge 7 godra
 36 worca bigene hwile operne fram his gedwyldge gecirð, neah þam þe se apostol cwæð, 'Gif hwa sinnfulne of gedwilde his wegese gecirð, he gehælfð his saule fram deaðe, 7 oferheleð his sinna mænigu.'

11 gelipianna. 12 þ] 7 þ. 17 fulwiht. 24 beo(ð)] ð by diff. hd. 32 onean.

dom hy ne beoð. oþþa ða. þriddan riðe þurh ælmihtan
 swa daniel þam apyrgeðan gininge nabochodo no
 forsaðe. rinna þine. mid ælmihtū þu alȝ on þær
 færa milo hōte nȝrū; Jella hƿa iȝ geƿeolh. ƿæst
 acƿarid bȝrinnode ƿi. Jælmihte acƿarid sinne; Joruh
 dā cƿæd on his god ƿelle. þa h hƿæðre ƿilla þ ælmiht
 ran. Jfne nu lalle þing for beoð clare; færdun si þe
 gƿ hƿa for gƿd þā þe on lān hȝne aȝle swa swa hic
 ge ƿæro iȝ for gƿh. Jfor bið for gƿh. sȝllad Jfor bið
 stalo. Jfne færo hƿa for gƿd for. ƿƿre rinna. gƿ for
 ƿu anra gehƿile of his heortan for gƿd; fȝtans i
 þe. gƿ þurh ƿre bodunge. Jgoda ƿora biȝhe hƿile
 oþþa fne fne his geƿylde geƿd. nāh þam þe ƿo
 fol cƿæd. gƿ hƿa sinnfulne of ge ƿilde his ƿstȝ ge
 arid. hȝ hælð his saule fne dāde. Jof hƿa heled his
 sinna mārȝ; Sixtan riðe þurh soðe lufu. nāh þā
 þe hic apƿarid iȝ. godȝ sibb. of hƿa ƿruld sinna mārȝ
 þurh hælāone gininge drihten upne; lūcōdun
 siðe þurh dædbote. nāh þam þe dauid cƿæd. Ic
 ƿstȝ geƿrped on minre ȝmde þa me ƿstȝ þorn
 on ƿstȝnōd.

DE LXXX

Ipsi lucem quadragessima cum summa obseruatione

Sixtan siþe þurh soðe lufu, neah þam þe hit awriten is, 'Godes sibb oferwrihð sinna mænigu þurh hælendne cyninge, Drihten urne.' Eahtoðan siðe þurh dædbote, neah þam þe Daurid cwæð, 'Ic wæs gecirred on minre yrmðe þa me wæs þorn on afæstnod.' 4

[XXXVII]. *De Quadragesima.*

Ipsa autem Quadragesima cum summa obseruatione [fol. 107^b] custodiri debet, ut ieiunium in ea, preter dies Dominicos, qui abstinentia (*M. -tiæ*) subtracti sunt, nullatenus resoluantur, quia ipse 8 (*M. resolvatur q. ipsi*) dies decime sunt anni nostri, quos cum omni religione et sanctitate transigere debemus. Nulla enim in his occasio sit resoluendi ieiunii, quia alio tempore solet ieiunium caritatis causa dissolui, istis uero nullatenus debet. Quia in alio tempore 12 ieiunare in uoluntate et arbitrio cuiuslibet positum est, in hoc uero non ieiunare preceptum Dei transcendere est. Et in alio tempore ieiunare premium abstinentie adquirere est; in hoc uero, preter infirmos aut paruulos, quisquis non ieiunat, poenam sibi acquirit, 16 quia eosdem dies Dominus et per Moysen et per Heliam et per semetipsum sacro ieiunio consecrauit.

Soplice þæt Lengtenfæsten mid healice begimene is to healdanne, þæt, buton Sunnandagum, þa forhæfdnesse oftogene sint, natyþeshwon 20 fæsten sý abrocen, for þam ða dagas syndon teoðunga ures gearas, þa we sceolon mid eallre æfestnesse 7 halignesse adreogan. Ne sy soðlice nan intinga on þysum dagum fæsten to abrecanne: for ðam ðe [fol. 108] on oprum tidum is gewuna for soþre lufe intingan 24 fæsten beon tolysed, on þysum soðlice hit ne sceal beon abrocen. For þam on opre tide fæsten on selves willan 7 dome æghwylces is asét, on þysum soplice se ðe ne fæst, he Godes bebod forgymþ. 7 on opre tide se þe fæst, he forhæfdnesse mede geearnaþ; on þysum 28 soðlice, buton seocum 7 cildum, swa hwyle swa ne fæst, he wýte him gestrynd for ðam þa selfan dagas Dryhten ge ðurh Moysen ge þurh Eliam ge ðurh hine selfne on haligum fæstene gehalgode.

[XXXVIII]. *De alymosina.*

32

Diebus uero ieiunii elemosina facienda est, et cybum siue potum quo quisque uti debuit, si non ieiunaret, pauperibus eroget, quia ieiunare et cybos prandii ad cenam reseruare, non mercedis, sed ciborum est incrementum. 36

24 ðe on [fol. 108] on oprum.
erased.

36 After *incrementum* the heading *Item*

Fæstendagum soðlice ælmesse is to donne, 7 pone mete opþe
drinc þe gehwa self brucan sceolde, gyf he ne fæste, he þearfum
dæle, for þam ðe hit nis nanre mede, ac me(t)ta ge[e]acnung, þæt
4 hwa fæste 7 his undernmete oð æfen sparie.

[XXXIX]. *Item.*

Solent plures qui se ieiunare putant, mox ut signum [fol. 108^b]
audierint ad horam nonam, manducare, qui nullatenus ieiunare
8 credende (*M.* -ndi) sunt, si manducauerint antequam uespertinum
celebretur officium. Concurrentum est enim ad missas, et auditis
missarum sollempniis siue uespertinis [officiis], largitis elemosinis,
ad cybum accedendum est. Si uero aliquis necessitate constrictus
12 fuerit, ut ad missam conuenire non ualeat, estimata uespertina
hora, completa oratione sua, ieiunium absolucere debet.

Manega gewuniað þe wenap ðæt hy fæsten, sona swa hy nón-
hringe gehwraþ, ðæt hy to þære nigoðan tyde etap, ða naty-
16 þeshwon sint to gelyfanne þæt hy fæsten, gyf hy etap ær æfenþennung
sy gebremed. To efstane is soplice to mæssan, 7 gehyredum
mæssan sylmum 7 æfensangum, 7 ælmessum gesealdum, to mete is
to genealæceanne. Gyf soplice hwylc mid neode gebunden sý, þæt
20 he to mæssan becuman ne mæge, gewenedre æfentyde, hys gebede
gefylledum, he sceal fæsten tolysan.

[XL]. *De abstinentia.*

Abstinentia uero in his diebus poene omnium diliciarum esse
24 debet, et sobrie et caste uiuendum est. Qui uero ouis, caseo,
butyro, piscibus, uino abstinere [fol. 109] potest, magne uirtutis est.
Qui autem his, aut infirmitate interueniente aut quolibet opere,
abstinere non potest, utatur, tantum ut ieiunium usque ad uesperum
28 sollempniter celebret; et uinum non ad ebrietatem, sed ad re-
fectionem corporis suis (*M.* sui) sumat. A casco uero, lacte, butiro,
et ouis abstinere, et non ieiunare, dementissimum est et ab omni
ratione semotum. Uini enim ebrietas et luxuria prohibet sunt,
32 non lac et oua. Non enim ait apostolus, 'Nolite comedere lac et
oua', sed, 'Nolite inebriari uino, in quo est luxuria.'

Forhæfdnes soðlice on þysum dagum sceal beon forneah ealra
esta, 7 syferlice 7 clænlice is to lybbanne. Se ðe soðlice fram
36 ægrum 7 cyse 7 buteran 7 fixum 7 wine forhabban ma[g], he is

myceles mægenes. Se ðe witodlice fram þam, for untrumnesse
 oððe ahwyleum weorce, forhabban ne mæg, he bruce, for an þ he
 þæt fæsten oð æfen symbellice breme; 7 win næs to druncennesse,
 ac to gereorde his lichaman nyme. Ðæt hwa fram cyse 7 meoluce 4
 7 buteran 7 ægrum forhæbbe, 7 ne fæste, is gedwolenlicost 7 fram
 eallum gesceade ascyred. Soþlice wines 7 ælces wætan dru[n]cennes
 7 galnes synt [fol. 109^b] forbodene, næs meoluc 7 ægru. Ne cwæð
 witodlice se apostol, 'Nellen ge þigcan meoluc 7 ægru,' ac he cwæð, 8
 'Nellen ge beon gynddrencede of wine, on þam is galnes.'

[XLI]. *De communicatione.*

Singulis diebus Dominicis in Quadragesima, preter hós qui ex-
 communicati sunt, sacramenta corporis et sanguinis Christi sumenda 12
 sunt, et in cena Domini, et in uigilia Pasche, et in die resurrectionis
 Domini, exceptis poenitentibus, ab omnibus communicandum est, et
 ipsi dies Paschalis eþdomaðe omnes equali religione colendi sunt.

Ælce Sunnandæge on Lencten Cristes lichaman 7 his blodes 16
 haligdomas syndon to onfonne, buton fram þam þe amansumode
 synt, 7 on þunresdæg ær Eastrun, 7 on Easteræfen, 7 on þam
 dæge Drihtnes ærystes, buton dædbetendum, fram eallum is to
 gemænsuimanne, 7 þa dagas ðære Easterlican ucan ealle mid 20
 gelicre æfæstnesse synt to weorðianne.

[XLII]. *De lite non habenda.*

In his ieiuniorum uestrorum diebus nullę lites, nullę contentiones
 esse debent, sed in Dei laudibus et in opere necessario persistendum 24
 est. Arguit enim eos qui contentiones et lites Quadragesimę tem-
 pore [fol. 110] [exercent], et qui debita a debitoribus exigunt,
 Dominus per prophetam dicens, 'Ecce in die ieiunii uestri inueni-
 untur uoluntates uestre, et omnes debitores uestros repetitis. Ecce 28
 ad lites et contentiones ieiunatis, et percutitis pugno impie.'

On þysum eowra fæstena dagum nænige geflitu, nænige saca
 sceolon beon hæfde, ac on Godes lofum 7 on neadbehefum weorce
 is to þurhwunianne. Drihten þurh his witigan ðreap þa þe geflitu 32
 7 saca on Lenctentyde begáþ, 7 þe wytu fram hyra gyltendum
 gegyrnað, cweþende, 'Efne nu on dæge eowres fæstenes beoþ

6 drucennes. [10 De comm.] c altered from m. 22 The heading
 is on the margin in a diff. hand. 23 uestrorum] uoþorū MS. 26 exer-
 cent not in MS.

gemette wyllan eowre, 7 ealle eowre gyltendras ge hametað. Efn
nu to geflitum 7 sacum ge fæstaþ, 7 ge sleaþ of fyste arleaslice.’

[XLIII]. *De castitate.*

- 4 Abstinendum est enim in his sacratissimis diebus a coniugibus,
et caste et pie uiuendum est, ut sanctificato corde et corpore isti
sancti dies transigantur, et sic perueniatur ad sanctum diem
Pasche, quia poene nihil ualet ieiunium quod coniugali opere
8 polluitur, et quod oratio et uigilie, siue elemosine non comendant.

To forhæbbane is soplice on þysum haligostum [fol. 110^b] dagum
fram gemæccum, 7 clænlice 7 arfæstlice is to lybbanne, þæt ge-
halgodre heortan 7 lichaman þas haligan dagas sýn adroge, 7
12 swa sy becumen to þam haligan dæge Eastran, for þam þe forneah
ualit ne framap þæt fæsten þæt mid gesynscyplicum weorce bið
besmiten, 7 þæt þæt gebed 7 wæccan, opþe ælmesdæda ne be-
beodap.

- 16 [XLIV]. *De perceptione sacramenti.*

Ammonendus est populus ut ad sacrosanctum sacramentum
corporis et sanguinis Domini nequaquam indifferenter accedant,
nec ab hoc nimium abstineant, sed unusquisque cum omni diligentia
20 atque prudentia elegat tempus, quando aliquandiu ab opere con-
iugali abstineat et a uitiiis se purget, uirtutibus exornet, elemosinis
et orationibus insistat, et sic postea cum magno timore et reuerentia
ad tam magnum sacrementum accedat. Igitur sicut periculosum
24 est impurum quemque ad tantum sacramentum accedere, ita peri-
culosum est ab hoc prolixo tempore abstinere, excepta ratione
eorum qui excommunicati sunt. Nam ab omnibus certo tempore
communicandum est, preter ualde religiosi et sancte uiuentibus,
28 qui poene omni die [fol. 111] id faciunt.

To myngianne is folc þæt hy to ðam þurhhaligum haligdome
Drihtnes lichaman 7 blodes nateþeshwon unforwandienlice genea-
læcen, ne fram þam swiþe forhebben, ac anra gehwylc mid ealre
32 geornfulnessse 7 gleawnesse geceose ða tid, hwænne he sume hwile
fram gesynscyplicum weorce forhæbbe 7 fram leahtrum hine afeor-
mige 7 mid mægenum gefrætwege 7 ælmessum 7 gebedum onwunige,
7 swa siððan mid myclum ege 7 arwyrþnesse to swá mærum halig-
36 dome genealæce. Witodlice swa swa is frecenfullic gehwylcne

8 ^vpolluitur.

23 ^asacramentū.

30 -dienlice, so MS.

unclænne to swa mærum haligdome genealæcean, swa is frecenfullic fram þam langere tide forhabban, buton gesccade þæra þe amænsu-
mude synt. Soplice fram eallum gewisre tide is to gemænsu-
mianne, buton ðam swiþe æfæstum 7 haliglice libbendum þe forneah ælce 4
dæge þæt doð.

[XLV]. *De celebratione misse.*

Vt misse que per dies Dominicos peculiare a sacerdotibus fiunt,
non ita in publico fiant, ut per eas populus a publicis mis[fol. 111^b]- 8
sarum sollempnibus, quæ hora tertia canonicè fiunt, abstrahatur,
quia pessimus est usus, siue in diebus Dominicis, siue in quibus-
libet festiuitatibus, mox ut quis missam celebrare, etiam si pro
defuncto sit, audierit, abscedit, et per totum diem a primo mane 12
aebrietati et commensationibus potius quam Deo deseruit.

Ðæt þa mæssan ðe gind Sunnandagas sindrie fram mæsse-
preostum beoð, na swa in opennesse beon, þæt ðurh ða folc from
openum mæssena symblum, þe on ðære þryddan tide regollice beop, 16
beo fram abroden, for þam ðe wyrst gewuna is, oppe on Sunnan-
dagum oppe on gehwylcum freolsdagum, sona swa hwylc gehyrð
mæssan breman, eacswylce þeah heo beo for forðfarenum, he awég
gewit, 7 gynd ealne dæg fram ærnemergenne druncennisse 7 ofer- 20
fillum swyþor þonne Gode'peowaþ.

[XLVI]. *De hora licita.*

Ammonendus est [populus] ut ante publicum et (et not in M.)
peractum officium ad cybum non accedat, et ut omnes ad publicam 24
(publicam not in M.) sanctam matrem aecclesiam missarum sollempnia
et predicationem audituri [fol. 112] conueniant, et sacerdotes per
oratoria nequaquam missas nisi tam caute ante secundam horam cele-
brent, ut populus a publicis sollempnibus non abstrahatur. Sed 28
siue sacerdotes qui in circuitu urbis aut in eadem urbe sunt, siue
populus, ut prediximus, in unum ad publicam missarum celebra-
tionem conueniant, exceptis Deo sacratis feminis, quibus non est
fas ad publicum egredi, sed claustris monasterii contineri. 32

To myngianne is folc þæt hit ær openlicre 7 geendudre þenunge
to mete ne genealæce, 7 þæt ealle to openlicre haligre meder, þæt
is to þære halgan cyrcan, mæssena symblu 7 bodunge to gehyranne
becumen, 7 mæssepreostas gynd gebedhus natepeshwon buton swa 36
wærlice ær þære oðre tide bremen, þæt þæt folc fram openlicum

symblum ne sý fram abroden. Ac oppe 3a mæssepreostas ðe on
 þære burge embehwyrfte oððe on þære sylfan burg syndon, oppe
 folc, swa we for[e]sædon, on an to openlicre mæssena weorþunge
 4 tosomne becumen, buton Gode gehalgedum wifum, þam [fol. 112^b]
 nis þæslic þæt hy to opennesse ut gán, ac hy sceolon on mynstres
 clusum beon behæfde.

3 forsædon.

IV

THE EPITOME OF BENEDICT OF ANIANE.

[MS. Cott. Tiberius A. iii, fol. 164.]

*A KALENDIS AVTEM OCTOBRIS VSQVE IN PASCHA
hora nona hoc faciunt. A pascha autem usque ad kalendas
octobris hora tertia hora undecima ;*

Omni autem tempore in aecclesia summum silentium fiat. 4

ut asyndredum þam þe to earan godes hyreð na of
excepto hoc quod ad aures dei pertinet ; Nullus ex
gebroðrum oðerne of agenum naman gecie ac swa swa
fratribus alterum puro nomine appellat ? sed sicut 8
se regol bebyt þa ylðran iungran heora gecien
regula precepit seniores iuniores suos fratres uocent
þa iungran arwurðe gecien fæderlicere
iuniores uere seniores suos nonnos uocent quod est paterna 12
arwurðnessa abbod þone hlaford hi gecigend
reuerentia ; Abbate uero domnum et patrem uocent ;
aðswara elles he ænig forð na bringe butan gelif me
Iuramentum aliud nullum proferat nisi crede mihi. 16

we rædaþ þam samaritanisce
quod in euangelio legimus dominum mulieri samaritane
wife geseþan oððe openlice þæt oftrædlice
adfirmasse aut plane quod sepe sanctum agustinum 20
we rædon geseðan oððe soðes oððe elles hwæt
legimus testificasse. aut certe ? seu aliud quod monachorum
gewuna oððe swa swa sæde swerian
est consuetudo iurandi siue sicut dominus dixit nolite iurare 24
eallunga ne þurh heofonan ne þurh eorðan
omnino neque [f. 164^b] per celum. neque per terram sit
swa hit is. hit nis na swa þæt
autem sermo uester est. est. non. non. quod autem his 28
mare fram yfele is. gif broðor bið gepread ealdre
habundantius est a malo est. Si frater increpatur a priore

fram gehwylcum oððe fram oðrum gehwylcum oððe fram
qualicumque aut ab alio quolibet uel certe a
 iyngran gif bið arasod fram oðrum gehwylcum pinge þærrihte mid
 4 *iunior reprehenditur. pro alia qualibet re statim cum*
 healice hrædnessa he bidde forþam þeos ylce
summa uelocitate cadens ueniam postulet quia haec eadem
 eadmodnes þe bið gegearcod 7 he gif hit of
 8 *humilitas deo exhibetur non homini. et si ex*
 heortan bið mildsunge gegearnod gedafenað
corde fuerit cito indulgentiam merebitur; Oportet omnino
 þæt gehyrsumiende him hi beon heom 7 bið
 12 *ut oboedientes sibi sint inuicem et ipsa obedientia*
 mid rihtum geþance atiwed bið gebodeden heo is weg
si recto corde ostenditur. deo offertur. ipsa est uia
 se ðe læd to life hrædlicor bið gehyred on gebed
 16 *que ducit ad uitam; Citiu enim exauditur una oratio*
 þæs gehyrsuman þonne tyn þusenda forhicgendis. þonne
oboedientis quam decem milia contemptis; Cum uero
 gehyrsumiað se iyngra secge þam yldran
 20 *sibi obediunt fratres ubicumque iunior dicat priori*
 achylдум heafde se iyngra sittende forðgangendum
inclinato capite benedite; Iunior sedens transeunte
 ealdre arise gif se yldra wylle sittan se iyngra þeahhwæðere
 24 *seniore surgat; Si senior uoluerit sedere. iunior tamen*
 buton gehaden na sitte æfter urum regole. gif
nisi iussus non sedeat. iuxta regulam nostram; Si
 ge acwaciað ænine agen operne andan oððe
 28 *cognoueritis aliquem ex fratribus contra alium inuidiam. aut*
 yrre lytel oððe unrotnessa healdan
iram modicam uel tristitiam in corde retinere. statim
 he si gepread 7 he si gerihtlæht 7 he for swa feala dagas
 32 *corripiatur et emendetur. et quantos [f. 165] dies*
 þæt beon swa he forgimeleasede swa lange forhæbbe 7
hoc fieri neglexerit tantos abstineat; Et si
 eadmodlice 7 gif gegripð 7 he bidde mid
 36 *humiliter se reprehendit. et ueniam postulauerit. cum*
 mildheortnesse he si gedemed þonne se hlaford abbod oððe soðes
miser cordia iudicetur; Cum dominus abbas aut certe
 oðer of caldrum ænigum ænig weorc don
 40 *alius ex senioribus alicui ex fratribus aliquid opus facere*

he byt underfo se iungra mid healicere eadmodnesse bebeodendes
precipit suscipiat iunior cum summa humilitate iubentis

bebod sig eare caf to gehyranne ac swylce
imperium sit auris pro[m]pta ad audiendum. ac si 4
 godcundlice sigesæd beon rihte 7 handa apenode
diuinitus dicatur. sint pedes directi. (et) manus uero expedit
 to donne 7 he geeadmett secce gefylledum weorce
ad faciendum. et humiliatus dicat benedicite expleto opere 8
 agen gecyrrende mid eadmodnesse he secce swa gelice
reuertens cum humilitate dicat similiter benedicite;

ponne se iynra asyndrað fram þam ylðran
Et (dicat) semper quando iunior separat. de seniore 12

swa gelice þonne hine eft he geþeod swa he do
benedicite similiter cum se iterum iunxerit sic faciat;

ut gangende of huse oððe gegæderunge he secge
Egrediens de domo. aut de conuentu. dicat benedicite. 16

7 eftsona agen cyrre he geeadmette þonne
et iterum reuertens humiliet se. et dicat benedicite. Quando
 æni þinc agynð he secge þeah þeh he ana sig
aliquid inchoat dicat benedicite. etiam si solus sit 20

he secge for þam æihwara andweard he is agifen
dicat benedicite. quia deus ubique presens est reddere

æghwylcum of heortan biddendum gif ænig þing
unicuique ex corde postulanti benedictionem; Si aliquid 24

on hedderne on beoderne on cicenan oððe on ænigum
in cellario. in refectorio. in coquina uel in quolibet

stowe forgimeleasap gif he forspilð gif he agyt gif
loco frater neglexerit. si perdiderit (si) fuderit (si) 28

he tobrycð oððe lyre on gebringð sona he angean cume
fregerit. aut dampnum intulerit. statim recurat

to for biddende 7 gif hit swile þinc is
 [fol. 165^b] *ad ueniam postulandam. et si talis res est* 32

þe he forgemeleasode on handa he healde on eorðan astreht
quam neglexerit in manu teneat. in terra prostratus

biddende foregifennesse atiwende hwæt gelumpe
ueniam postulando ostendens quid contigerit; 36

he warnie hine sylfne be woruldlicum þince oferflowedlicum
Caveat se de seculari uel superfluo

leahtre be gelomlæcan spræce mid freondum 7
risu; De frequenti locutione cum amicis. et parentibus et 40

19 agynð] *y* alt. f. i. 21 he is] the first stroke of the *h* is prolonged
 below the line. The scribe first intended to write *þ*.

- gif neod bið þæt he elles rihtlice ne mage þæt he na
si necesse fuerit ut aliter recte esse non possit; Ut non
 sprece ana mid were buton andweardum 7 gehyrendum oðrum
 4 *loquatur solus cum uiro. nisi presentibus et audientibus aliis*
 gebroðrum be ðara geleafan gewis truwa. 7 þæt swyðost
fratribus de quorum fide certa sit fiducia; Et hoc maxime
 on iunclicgum si gehealden ē æmtiges hearle
 8 *in iuuenibus obseruetur; Mens uero deo uacantis autem multum*
 bið gelæd woroldlicra spræca na gan wiðinnan
impeditur secularium allocutione; Non uadant infra
 mynstre wide swa hwar swa hi wyllað buton þær þær
 12 *monasterium passim ubicumque uoluerint. nisi ubi*
 gehyrsumnesse anes gewilces him sylfa betæht foð
oboedientia unius cuiusque sibi iniuncta exigit uel
 bebyt æniges broðor stefu healic ne si gehyred
 16 *imperat; Nullius fratris uox alta in monasterio aud[i]atur;*
 nan weorc þeh þe hit si gesawan butan þafunge
Nullus opus etiamsi sibi bonum uideatur sine permissione
 oððe bletsunge ealdres don he na gedyrstlæce na þinc syllan
 20 *uel benedictione prioris agere presumat; Nihil dare*
 agenlic
aut accipere sine permissione abbatis; Se nihil habere proprium
 butan þæt se abbod sealde oððe geþafode non a
 24 *nisi quod abbas dederit aut habere permiserit presumat;*
 genihtsumie anra gehwylcum on mete 7 on drence oððe on reafe
Abundet unicuique in cibo et potu. uel uestimento
 swa miclum swa bebyt se þe mare
 28 *quantum regula ministrari p[re]cepit; Qui autem plus habere*
 wyle intingan agen hine diglodes fcondes ures
uoluerit. occasio[fol. 166]nem con[tra] se occulti hostis nostri
 astyrian he ondræde ænig to oðran ænig forð gewitene
 32 *excitare pertimescat; Nullum ad alium aliquod preteritum*
 synne wite se ealdor gif he syhð forgimeleasian
uel turpe peccatum inproperet; Senior si uiderit neglegere
 iungran he þreage ær betwux him 7 him ænes
 36 *iuniorem. corripiat eum prius inter se et alium semel*
 oðer sidan giltum soðes he
secundo. uel tertia de leuioribus tamen culpis. nam de

5 gebroðrum on left margin. An erasure over *fratribus.* 19 *gedyrstlæce]*
 d alt. from g.

sumum hefinessum gif he hit gebyrað þa
aliquibus grauibus si contingit. que opere perpetrant
 sona gebetan gedafenað æfter þam þone þrean
statim emendare oportet secundum regulam; Quem castigare 4
 þe he wyle he na tobrydðe gestapolfæstnian
uult non infringat. sed magis leniter solidare
 he hogie gyltes for þam oft bið tobroden
studeat. secundum qualitatem negligentis quia sepe frangitur 8
 wyrse limes bige þæt bið ungeplíce gewriðen for þam
deterius membri fractura quod incaute ligatur; Pro
 un 7 deriendlicum clænum geþohtum
inmundis uero et nociuis cogitationibus semper ad con- 12
 hi agen cuman betere is þæt þe wreian
fessionem recurrant; Melius est enim ut diabolum accusemus
 þonne he us for ðam gif we gesutuliað his unriltwisan
quam ille nos. quia si semper manifestamus iniquam eius 16
 tihtan læsse derian þe mæi eadmodlice andswerian
suggestionem. minus nos nocere poterit; Humiliter respondeant
 heom sylfan to gebedhuse tida minsterlice
sibi inuicem fratres; Cito ad oratorium hora canonica 20
 gehyrendum clylle hi agen cuman hi na flitað eallunga
audito signo recurra[nt]; Non contendant omnino
 for ðam þam ceastfullan þe tostendað geferrædene
quia contentiosi dissipant aecclesiam dei nostri; 24
 spræc seo godspellice þæs bysna
Nam dicit sermo euuangelicus de domino nostro cuius exempla
 fylían we sculan ne he na flæt ne ne clypode ne ne gehyrde
sequi debemus. neque contendit. neque clamauit. neque audiuit. 28
 ænig on strætum stefne spræca his ær tide
quis [fol. 166b] in plateis uocem sermonum eius; Ante horam.
 oððe æfter tide naht metes oððe drinces hi na underfo
aut post horam. nihil cibi aut potus accipiant. 32
 ut asyndrodum untrumum 7 cildrum þæra wacmodes
exceptis infirmis et infantibus quorum inbecillitas
 fram þam ealdre is toforan sceigende ne na tæle ne na
a priora consideranda est; Nec detrahat quis. nec 36
 tælenne undergite 7 na
detrakentem sentiat; Pacem seminate inter uos semper. et non

- twirædnesse woroldlice spellunga feor sin oðrum
discordiam; Seculares fabule (longe) sint a uobis; Ceteris
 tidum 7 gesettum tidum weorc hi na forgimeleasian
 4 *horis et constitutis opera manuum non neglegant.*
 for þam þe he is oðrum tidum
quia uirtus est anime et corporis ceteris iterum horis
 rædinge fullice hi geemtian 7 gif beon hit man on anum
 8 *lectioni pleniter uacent; Et si fieri potest in uno*
 claustre hi sittan þæt hi sylfe geseonde hi præian 7 hi under
claustro sedeant. ut se inuicem uidentes coherceant. et sub
 swian rædan 7 þæt an to oðran ne si gepeod buton
 12 *silentio legant. et ne unus ad alium coniungatur. nisi*
 nedbehefnesse to lærenne bidde swa þeahhwæper þæt he na
necessitas docendi exposcerit ita tamen] ut sine
 butan unstilnesse oðres do on sumorlicere tide æfter
 16 *inquietudine alterius faciat; Æstiuo enim tempore post*
 gereordunge anra gehwylc to agenum he ut ga bedde mid
prandium unusquisque ad proprium exeat lectum cum
 healicum wærscipa buton æniges gedrefednesse oððe he ræde
 20 *summa cautela. et sine alucuius perturbatione aut legat.*
 oððe he slape ænig his ænig þinc na secge
aut dormiat; Nullus ex fratribus suum aliquid dicat
 oððe þinc ænig þincg oððe lim lichaman ac æfre
 24 *aut rem quamlibet. aut membrum. corporis sed semper*
 ure þæt þæt an he gedafenað agen min
nostrum; Hoc solummodo oportet dicere proprium. mea
 gilt þa þinc þe beoð forgifene
 28 *culpa; Omnia que donantur. communia esse nobis*
 sceolan sin of ure tydernesse forð stepð
debent; Peccatum uero ex nostra fragilitate procedit; [fol. 167]
 to foresceawienne pearle is þæt hæð
 32 *Providendum magno opere est. ut iussio domni abbatis*
 be gehwylcum þince hohfullice si gefylled for þeos sylfe
de qualicumque re sollicitè impleatur. quia hic eadem
 gehirsumnesse gif mid rihtum gepance bið gefremed þam ðena bið
 36 *obedientia si recto corde perficitur non*
 him aþenod se ðe ðe bit ac gode se ðe hæð 7
illi amministratur qui precipit. sed deo qui iubet; Et
 2 *longe add. by gloss. o. l.* 4 *non added by glossator on left margin.*

þæt gif þæt feor sig bið forgimeleasod oððe on heortan oððe
si quod absit negligatur. aut corde aut
 on weorce raðe se iungra to forgifennesse agen cume beodenne
opere cito iunior ad ueniam recurrat postulandam; 4
 þanne on choro to syllanne ge standan mid gedrymre 7
Quando in (c)horo ad psallendum s(ta)tis. consona. et
 geþwærlice stefne 7 hi aginnan uers þa þa toforan
concordi uoce psallite. et illi incipiant uersus qui pre 8
 oðran nytwyrðre magon 7 þæt þe oððe
ceteris utilius possunt. ut ad primam syllabam uel
 to þam oðran oðre samod cuman magon 7 iuuenuli
secundam ceteri conuenire possint; Et semper iuuenuli 12
 hi kyðan mid healicere stefne sume hwile gereordunge
uersus nuntient alta uoce; Ad horam uero refectionis
 æfter gefyllednesse þenunge hi anbidian on choro
post expletionem officii expectent in ecclesia in choro 16
 stillice singende þonne hi gehyrað 7
tacite psallentes; Cum autem audierint cymbalum. cito et
 geendebyrde buton ænigum gehlide hi efstan geþwagenum
ordin[at]e sine ullo strepitu festinent lotis 20
 handum hi in faran to beodderne gretende rode gewendum
manibus introire in refectorium. saluantes crucem uersis
 andwlitum to eastdæle 7 þonne clyllnð
ultibus ad orientem; Et cum secundo cymbalum sonuerit 24
 eall seo gæderunge secce u 7
ad mensam. omnis congregatio simul dicat uersum. et
 þæt drihtenlic gebed gebigede cwuwa forgifenra bletsunga
orationem dominicam flectendo genua; Data benedictione 28
 fram þam ealdre hi sittan ænlepie on heora endebyrdnesse
a priore resideant singuli in ordine suo;
 ne ne gedyrstlæce ænig underfon ænig þinc
 [fol. 167^b] *Non presumat quisquam prius accipere quicquam 32*
 metes ær þonne ær þonne se hlaford
cibi aut potus. antequam dominus abbas ipse tamen
 þe na aginna þonne ærest underfehð he secge
non tardet; Cum primum accipit panem? dicat 36
 to his gebroðra 7 he andswarie swa gelice
fratri suo benedicite. et ille respondeat deus. similiter

9 nytwyrðre] the second *r* altered from *e*.

- don of drence þonne hi ærest drineað be oðrum
faciant de potu cum primum biberint; De ceteris uero
 siþligum þe þonne on meosan sind nis neod mare
 4 *pulmentaris que tunc in mensa sunt. non est necesse amplius*
 bletsunge biddan 7 ær þam þe hi aginne mete niman
benedictionem petere; Et antequam incipiant cibum sumere
 bidde se rædere 7 he onginne rædan 7 swa swa
 8 *petat lector benedictionem. et incipiat legere; Et sicut*
 se regol tæcð ne ænig stefn si gehyred buton þæs
docet regula. nullius uox audiat nisi solius
 ræderes anes buton for trymmynge syððan sceortlice
 12 *legentis. nisi certe pro edificatione aliquid exinde breuiter*
 si gesæd syððan hig ænlepige secgan heom betweonan
dicatur; Postea singuli dicant alterutrum benedicite;
 þonne se ealdor bletsað mete oððe drencg oððe ænig þing
 16 *Quando prior benedicit cibum uel potum. uel aliquid*
 elles na sittende ac standende he bletsie æppla
quicquam. non sedendo sed stando benedicat; Poma autem
 oððe gehwylce akenmedlica ofeta þa þa to etanna
 20 *uel quilibet nascentia terrę que cruda comedenda*
 sint swa on tide gereordunga swa æfenþenunge gelice
sunt siue hora prandii. siue cęne. aequaliter
 underfo fram þam hordere anum gehwylcum breð
 24 *fratres recipiant. A cellerario unicuique fratri*
 beon todælede 7 æfter oðrum metum æt beode
partiantur. et statim post alium cibum illic ad mensam
 underþeodde beon geetene gefylledum mete si geendod
 28 *subiunctam comeduntur; Expleto cibo finiatur et lectio;*
 arisende fram meosan gecwedenum ferse se winstra chor
Surgentes a mensa dicto uersu sinister chorus
 ætga æræst latemæst singende
 32 *exeat prior. nouissimus dom[n]us abbas. psallen[fol. 168]tes*
 sealm þone fisteoðan sealm todælendlic 7 na ofstlice
psalmum quinquagesimum distincte et non festinante;
 þonne he in gæð onbed(h)us gebigen hig
 36 *Cum introierint oratorium psallentes inclinent se usque ad*
 2 *biberent.* 25 *todælede]* after the second e the beginning of another
 letter. 34 *festinante]* the scribe first wrote *manifeste* in the text and
 then added *festinante* over the line.

hi gebigan heora cneowum æfter
gloriam. a[d] gloriam autem flectant genua sua; Post
 þam drihtenlican dæge arisende hi gan mid
orationem dominicam et capitulam surgentes. uident cum 4
 swige æfter þam þe hit geþwær tima læt æfter æfenne
silentio secundum quod tempus congruit; Post uespertinam
 tide on gedafenlicere ealle togædere hi samod cuman
horam competenti facto signo omnes in unum conueniunt 8
 on æfen capitule 7 si geræd gewrit þe getimbre
in capitulo uespertino et legatur scriptura quæ aedificet
 þa gehirenden swa micel swa seo tid geþafod
audientes quandiu hora promittit. sicut precipit 12
 se regoll geendedra rædinge hi arisa samod 7 hi secce
regula; Finita lectione surgant. omnes pariter et dicat
 sit ure help
domnus abbas. Adiutorium nostrum in nomine domini 16
 andswarian se þe gewrohte heofon 7 eorðan
respondeat(n)t omnes pariter. qui fecit celum et terram;
 afangenum swige hi in faran to nihtsanga
Recepto silentio cum reuerentia intrent ad completa. 20
 mid geornfulnessse modes hi don andetnesse heom betwynan
orent cum intentione mentis dent confessiones alternatim
 hi aginnan gefylledum sidelice þenung healic
incipiant completa; Expleto eodem officio summum 24
 swegen si gehealden on muðe beon gebedu digle
silentium custodiatur. et ore. et corde fiant orationes secrete
 gemynd mid wope 7 tearum 7 gcomorunge
recordatio peccatorum cum fletu. et lacrimis. et gemitu 28
 oððe siccitunge þæt an oðerne na derie þonne eftsona
seu suspirio. ut unus alium non noceat; Tunc iterum
 hi don þancas segende ic þancie þe drihten þu
agant gratias deo dicendo. gratias ago tibi domine 32
 halga fæder ælmihtig þa ðe me gemedemodest
sancte pater omnipotens [fol. 168^b] qui me dignatus est
 on þisan dæge gehealdan þurh þine haligan mildheortnesse
in hac die custodire per tuam sanctam misericordiam 36
 geun þis nihte clænre heortan 7 lichaman
concede mihi hanc noctem mundo corde et corpore sic

6 *congruit*] between *u* and *i* a letter erased. 11 *seo tid geþafod*] written on the right margin. The *g* of *geþafod* altered from *b*. 15 *sit* written over the line by glossator. 24 *sūmmū*.

þurhfaran swa on merien arisenne gecweme þeowdon
pertransire qualiter mane surgens gratum tibi seruitium
 gelæstan þæt ic mage 7 mid micelan wærscypa hi gan to
 4 *exsoluere possim; Et cum magna cautela ambulent in*
 cyrican 7 to slæperne 7 þonne to agenum bedde he cymð
aecclesia et dormitorio. et cum ad proprium stratum uenerit
 þonne he hine gelogað he secge
 8 *frater dum se collocauerit dicat psalmum; Deus in*
 help fultum minne beiymð sete
adiutorium meum intende. et post gloriam dicat uersum. pone
 hydrædene 7 oðre 7 swa himsylfan
 12 *domine (custodiam) ori meo et cetera; Et sicut sibi mane*
 he bidde geopenian þus restende he bidde
postulauit aperiri a domino sic requiescens roget poni
 her lufu on an gegegaderod to
 16 *ori suo custodiam; Hic affectus in unum collecti ad*
 gemynde beon agegebrote
memoriam reducantur;

12 *custodiam* written by scribe over the line, and *hydrædene* by glossator on left margin.

APPENDIX.

LIST OF CORRECTIONS AND ALTERATIONS IN THE LATIN PORTIONS OF MS. C.C.C. 191.¹

4²¹ *Between lines 21 and 22*
is wr. in red capitals: DE
HUMILTATE.

7³⁶ retrahē^amus.

8⁴ diabole^o.

9² ita :: ordinati sunt, or-
dines] *after ita two letters*
erased. The ut over the line by
diff. hd.

10⁷ admi^{niculari} :: :: :: :: About 8
letters erased.

10⁸ capiē^{tan}tes.

10⁹ solaciē^a.

11¹² multiplic^{at}&.

11²³ accipiē^at.

13³⁵ accipiē^at.

13³⁶ tertiā^um.

14² accipiē^at.

14¹² ceruicē^s.

14²² accipiē^at.

16⁸ cell^{er}arius.

16¹² cellariā^{o f o}.

17³ mis^{sc}tens.

18³⁷ Cellerarius] *the second e*
alt. from a.

19³ nō^{ne}.

19⁸ subfragari^{if}.

19²³ portarius] *the scribe cor-*
rectly wrote a small p for the
guidance of the initialler, but the
latter wrote H thus producing
Hortarius.

19³⁴ completorio^{ti}

20²⁶ claustra quē^o clerū^o sibi
comissū^o canonicē^{uiuendum} seruandū^o.

20²⁹ totā^{portam}m.

20³¹ unā^o.

20³⁴ singulā^{os} singuli lectā^{ulos}.

21² refectoriā^o.

22²⁰ portico^u.

23¹⁷ dim : dia] *an e erased.*

¹ See Introduction, p. x, note 1.

- 24³⁶ medi^uam.
 25³ apertⁱes.
 27¹⁰ recit^eatur.
 29¹⁰ inceperint] *first e alt.*
from i.
 29³⁰ tres supp^blicationis^a] *the*
b and a indicate transposition.
 30³¹ tēporibⁱus.
 32¹³ predictⁱas.
 33⁷ bonⁱos.
 33²⁵ mox] *the scribe correctly*
wrote the small m as a guidance
for the initialler, but the latter
wrote V, thus producing Vox.
 34¹⁹ proficisc^vantur.
 35³⁰ exili:] an o ^ūerased.
 36⁶ egre :: erint.
 37²¹ dic :: ^{ens}
 39¹³ t^secum.
 39¹⁶ ad^uolatio.
 39²¹ rapⁱana.
 39²³ post :: quam aliquis con-
fessus fuerit] aliquis wr. on
margin and fuerit o. l. by diff. hd.
 41²⁴ intellegⁱens.
 44¹⁷ hab^aent.
 46⁴ parentelⁱē.
 48¹² iunioris *altered by scribe*
from senioris.
 49¹³ ingen :: ū] *it erased.*
 50²⁵ & i^a, m^{que} ea ::
 50²⁸ pend^aent.
 51² recolndendum.
 53³⁴ c :: ruat.
 56⁷ p^aferent.
 56¹⁷ ac] aut.
 58¹¹ pend^aent.
 59¹⁴ p^{ahant}enetr ::] *an & erased.*
 60¹³ ad^uolationibⁱ.
 64¹⁸ fulg^{ere}&
 64²⁰ p^{presumi}su ::] *i erased.*
 67³² paradysⁱo.
 69¹⁶ castig^aendi.
 69²¹ cleric^uos.
 72³¹ Vinolent^oes.
 72³⁴ non^ucupatur.
 72³⁵ mentⁱes.
 77²⁷ pⁱpheta *wr. by the scribe*
on an erasure.
 81¹ benedic^aentur.
 81¹⁵ octauⁱas.

- 82² diuidē^at. *scribe on the erasure of another letter (u?).*
- 82³ eligē^at. 86³⁰ ōpensate] *a letter (no doubt c) erased before ō.*
- 82³ secunda:] *a letter erased*
- (m?). 91³⁴ orfanarū^o.
- 82⁵ dispensat̃] *the a altered* fortunatus
- to e. 98¹⁸ bonifatius] *a stroke drawn through bonifatius.*
- 85³⁷ homo] *the first o by the*

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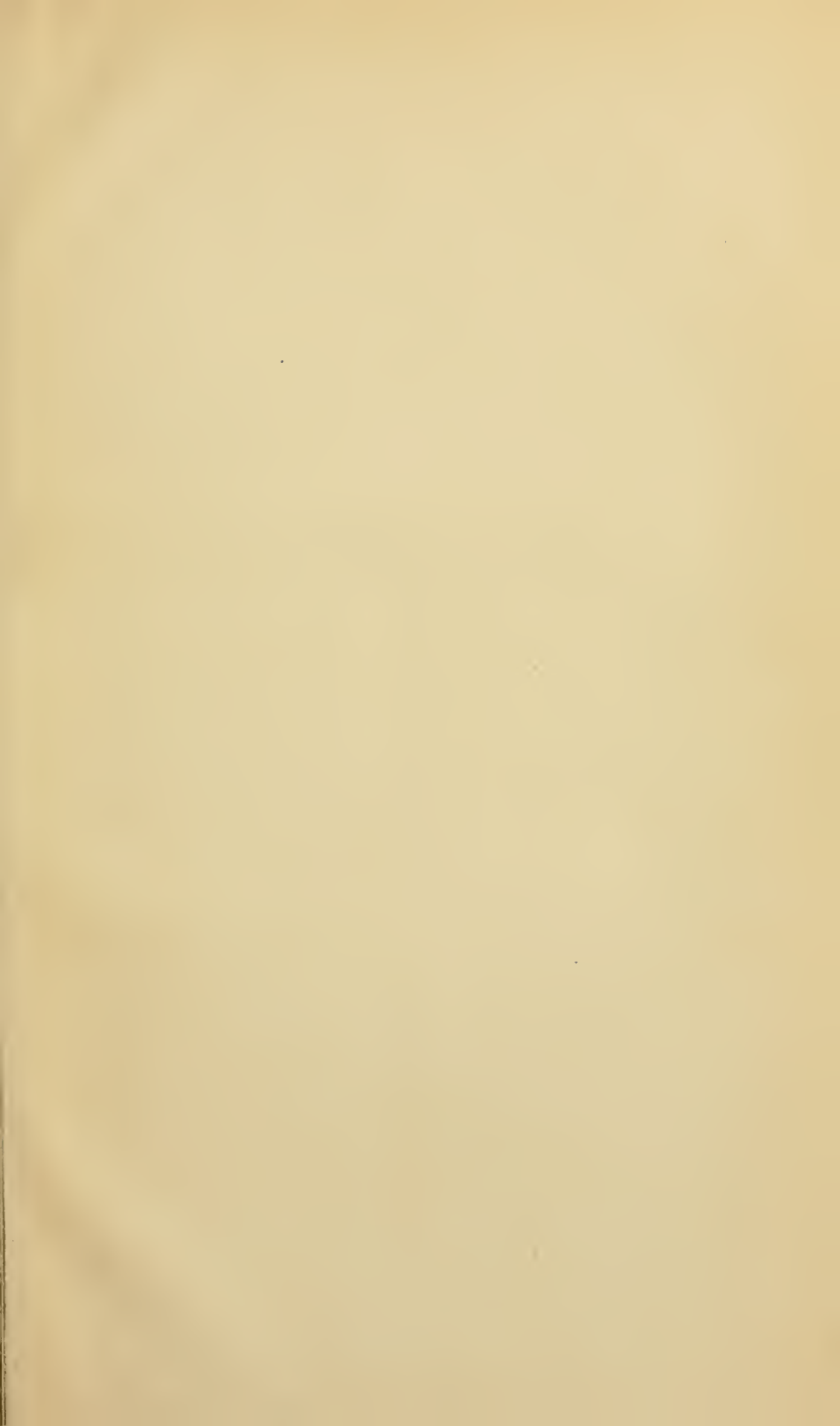
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